

HUMAN NATURE:

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SPIRITUALISM *VERSUS* POSITIVISM:

BEING A LETTER AND A CHALLENGE TO G. H. LEWES, ESQUIRE,
PROFESSOR TYNDALL, *et hoc genus cæcorum*.

By G. DAMIANI,

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"Everywhere theories, surmises, conjectures. Oh, what would I not give
to know something of the life to come—if life to come there be!"—*Sforza*.

"I am attacked by two very opposite (?) sects,—the scientists and the
"know-nothings. Both laugh at me—calling me 'the frogs' dancing master.'
"Yet I know that I have discovered one of the greatest forces in nature."—
Galeani.

"Oh, my dear Kepler, how I wish that we could have our hearty laugh
together. Here, at Padua, is the principal professor of philosophy, whom
"I have repeatedly and urgently requested to look at the moon and planets
"through my glass,—which he pertinaciously refuses to do. Why are you
"not here? What shouts of laughter we should have at this glorious folly;
"—to hear the Professor of Philosophy at Pisa, labouring before the Grand
"Duke with logical arguments,—as if with magical incantations to charm
"the planets out of the sky!"—*Galileo*.

"My hyacinths would blossom if the moles did not eat up the bulbs at
"such a fearful rate. . . . I consider a mole's opinion of the structure
"and use of my hyacinths to be very much like most folk's notions of moral
"truth. The moles see the bottom, and nothing else. Imagine a mole
"forming a philosophical theory of my bulbs. In mole's language, he would
"say: 'A hyacinth is a vegetable creation put under ground for the benefit
"of the moles. . . . It has been held by some moles that a hyacinth
"has an existence above ground, and speculatists have gone so far as to
"say that this root is only a kind of starting point, while the best part of
"the plant is above ground. But there is no evidence of that, and it is
"doubtless a vagary of the imagination.'"—*H. W. Beecher*.

GENTLEMEN,—I wish it to be distinctly, especially, emphatically
understood,—that I am not now about to address you in your
personal and private characters, but as public men, philosophers,
and F.F.R.S. You are, I have been informed, accomplished men
of the world; and, believing this, I yet hope one day to have the
opportunity of meeting you in society, where we will discuss the

sciences of which I have a little smattering—like yourselves. I may then possibly ask you to kindly inform me, by what means the *Bacillaria* perform, with such regularity, their strange paradoxical motions in the water,—what are the elements of which the blood is composed,—and “half a million other questions”* concerning which I am very desirous of enlightenment. But—unless, indeed, you take up the glove which I am presently about to throw at your feet—we will never approach Spiritualism by word of mouth: for, I being a Sicilian, and one of you two gentlemen (I am told) of Hibernian extraction,—if we attempted to discuss the subject *vivâ voce*, instead of through the friendly medium of pen and ink, the result of such discussion *might* be neither spiritual nor philosophical.

If the opinions expressed, and the assertions hazarded, by you, in the *Pall Mall Gazette* of May and June last, mean anything—they would show that you regard Spiritualism as sheer folly, and consider that its followers are divided into two classes only—knaves and idiots. If these, indeed, are your deliberate convictions, the ignorance which you display is truly refreshing,—ignoring, as you do, the fact that in the ranks of those knaves and idiots you enrol such men as Whately, Howitt, Lyndhurst, Dr Elliotson, Dr Ashburner, the two Wilkinsons, Edmonds, Victor Hugo, Jules Favre, Guizot, Kerner, Guldenstubbé, Robert Chambers, Wallace, Gerald Massey, F. Tennyson, Garrison, Lincoln, H. Child, Tallmadge, Professors Hare and Mapes, Caprara, Varley, Didier, Piérart, Bizouard, Gougenau des Musseux, De Mirville, and many others—men (as even *you* will hardly gainsay) representing no insignificant proportion of the intelligence, honour and culture of the two hemispheres. Neither can I seriously compliment you, in this instance, on your discretion,—seeing that by the reckless assertions you have publicly made, you are now placed in a position from which it will be difficult indeed to withdraw without much leek-eating. On the other hand, however, the candour you have displayed transcends all possible praise, and should be especially grateful to spiritualists,—if only because it enables at least one member of that traduced body to display a like plainness, in now openly saying what he thinks of you, and such as you.

In the annals of Gotham is contained a story which I will here repeat for your edification—and instruction. A Gothamite “philosopher” was, once upon a time, discovered on a starry night, by the side of a pool of muddy water, on which his most sagacious eyes were meditatively fixed. “What are you looking at?” inquired a passer by. “I am studying astronomy,” re-

* Professor De Morgan.

plied the philosopher,—condescending as only philosophers *can* be,—“do you not see the stars shining down there?” “But why not look upward at the real stars?” asked the other. “Look upward, you simpleton!” exclaimed the village sage, “look upward, when I have them here, under my hand!” So saying, the philosopher touched the water, whose ripples caused the bright reflections to disappear. “Ha! they are gone to the bottom;—I’ll fetch some, and convince you that mine are the ‘real stars.’” He plunged to the bottom of the pool, and soon returned triumphantly, holding aloft *a handful of muddy stones*.

This philosopher was your prototype. *You have only faith in stones*. Does any passer-by dare to point upwards,—and your lips are curled in scorn. You are only following out your traditions. Such as *you* were the men who for centuries *scientifically* denied that life could exist in the depths of the ocean; a fact which poor unscientific Palissy asserted, despite the sneers of the self-styled learned of his generation;—and *you* were wrong and the potter was right. *You* are the lineal descendants of those academicians who pronounced Fulton a madman; *you* are the scientific contemporaries of the Galileos, Columbuses, and Harveys of modern days. Every discoverer who has ever yet been born—whatever his era—has been persecuted by men who, like *you*, were bigots and tyrants under the guise of philosophers. The scribes were the “philosophers” of antiquity, and you are the scribes of to-day.

With the self-complacency which sometimes distinguishes the man who knows himself beyond the common herd (although Newton, your predecessor and master, was more modest), you arrogate to yourselves the title of “priests of knowledge.” You form yourselves into a Mutual Admiration Society (unlimited); and the ignorant outsiders accept you at your own valuation.

Science herself is by you reduced to the condition, at best, of the freed-woman of Pluto,—the slave of material wealth. Whip in hand, you would drive men, like Jerusalem ponies,—loading them with gold indeed, but goading them to the end of their journey, which they reach with ears not an iota shorter than when they started. Bridges, viaducts, railways, arsenals,—*these* are *your* means of regenerating society: stocks, funds, cotton and hardware,—such as *these* are the only worthy objects for which immortal souls may strive.* Your future is—Mechanics; your Heaven—Machinery; and your God—Mammon.

In common with your master, Auguste Comte (whose own most miserable life, one would imagine, should supply at once a moral and a warning), you seem to be completely ignorant of the fact that there are *two* laws governing the universe, the law

* Immortal souls!—I beg your pardons. I had forgotten that I was addressing the disciples of Comte.

of mind, and the law of matter. We concede that you are the philosophers of matter, and that, whilst you keep within the clearly-defined limits of your province, you are of considerable service to the world you live in. But you must not be allowed to obstruct that other law which you ignore (probably only because you are incapable of understanding it); you must be reminded, since you need such reminding, that you are merely treading on the skirts of knowledge,—that you are simply the investigators of material facts—not the enquirers after reasons. This last is the department of us spiritualists. *You* are the slaves of the lamp, *we* the Aladdins; *you* “interrogate nature,” *we* seek out the causes whence the phenomena of nature proceed.

You appear incapable of perceiving that Science is nothing more than the knowledge of to-day,—to be enlarged to-morrow. The efforts of centuries have been directed to one great problem,—What is man, and wherefore *is* he? Whilst *you* have been advancing step by step in your slow and painful search after effects, *we* at one bound have solved this all-engrossing problem by the light of *our* science,—a science than which none more sublime was ever conceded to man since first the Creator projected this world into space. For this reason it is, perhaps, only natural that you, one-sided Scientists, should hate the new and comprehensive philosophy with a bitter and professional hatred. Be it so;—your antagonism is the touchstone of its true worth. But when, in your unreasoning jealousy, you venture to scoff at that which you *cannot* comprehend without investigation,—and *will not* investigate in order that you *may* comprehend,—it is time that we should step in, relegate you to your own secondary place, and demonstrate, in the eyes of the world, your and our relative positions in the scale of knowledge.

This is not the first time that you, the leaders of a certain sect of philosophers, have been urged, by some amongst us, to investigate our science, as we investigate yours,—as *all* science should be investigated,—with humility and an unaffected desire for information. Such appeals, made to *you*, have been made in vain. It is not that we have been wanting in courtesy in so urging you; on the contrary, we have been only too patient and long-suffering,* meeting scorn in return for friendliness, and impertinence for conciliation. It is rather that you have, like Ulysses of old, stuffed your ears with the wool of your own prejudices, and refused a hearing to sirens in whose caves were coral and pearls, indeed, but no bones. This state of things between yourselves and us, *has* been—but shall be no longer. We now abandon whatever faint belief we have hitherto entertained in your reasonableness. You are illogical, and evade

* *Vide* Correspondence between Professor Faraday and Thomas Sherratt—*Spiritual Magazine*, July, 1868.

arguments; you are disingenuous, and deny facts. But beyond you and your circle of henchmen, there is the public,—a public that you misguide and betray, a public that has hitherto sat, unknowing, at the feet of you sapient Gamaliels; and, constituting this public our tribunal, to them I now appeal to judge between you and us spiritualists, whilst I here attempt to demonstrate the claims of Spiritualism to a high—to the highest—place amongst positive, inductive, and ascertained sciences.

To begin with definitions.

Spiritualism is (1) the knowledge of the existence of spirit co-existent with, and surviving matter, and (2) the communion of spirit, so co-existent with matter, with spirit emancipated from matter: or, in other words, the communion of the living with the (so-called) dead.

This definition, however, strictly speaking, only applies to the *phenomenal* side of Spiritualism. Our science has a second, and higher side, inasmuch as it governs the entire relations of the moral and intellectual universe. In this second sense, Spiritualism may be briefly defined as the *philosophy of human existence*.

Having thus indicated the position which we spiritualists assume to be filled by Spiritualism in relation to the world, I now proceed to narrate the facts the occurrence of which originally led to its revelation to men.

Like all important discoveries, Spiritualism had a very small beginning. As the steam engine was first suggested to the mind of Watt by the boiling of a kettle; as the principle of the electric telegraph *flashed* on Galvani whilst looking at the involuntary movements of a frog; so Spiritualism had its origin in table-turning and taps,—“inexplicable dumb show and noise.” For many years, towards the commencement of the present century, a mysterious “tick-tick” was heard, at intervals, in many transatlantic habitations, to the great bewilderment of the inmates. In or about the year of grace (and Comtism) 1848, it occurred to a Miss Fox, of Hydesville, New York, to question these ticks—“interrogate phenomena,” as *you* would say. “What is that?” she asked one night. “Tick, tick,” was the answer. “Does that mean ‘Yes’?” “Tick, tick.” “What is ‘No’?” “Tick.” “Are you a spirit?” “Tick, tick.” “Not a mere accidental noise?” “Tick.” “Will you strike when I point to the letters of the alphabet?” “Tick, tick.” This was the first faint dawn of the new philosophy—a dawn which is now fast broadening into the full effulgence of noon.

Poor woman! She had not the felicity of being a Comtist, or she would never have thus “given in to the spirits.”* Being

* Sir David Brewster's phrase.

only a poor simple woman, and not knowing (ignoramus as she was !) that she had the privilege of living in this glorious "third period,"* when religion and metaphysics have alike yielded to the giant force of Positivism,—she (adopting, poor soul! the easy, simple, obvious course) believed that the "tick" was a spirit telegraph! Had she been haply, a disciple of the "greater philosopher than Bacon,"† she would have shrugged her shoulders and, like a good Comtist,—unable to give a *natural* explanation of the fact, and unwilling to admit that anything inexplicable could be—have cut the Gordian Knot by pronouncing the whole thing an imposture,—a delusion of the senses,—a "stable-boy's trick." But (alas for her!) this unlucky Miss Fox had never been privileged to sit at the feet of a Comte: she had not outlived the freshness of her mental youth: faith in *something higher than stones* was yet possible to her: therefore she listened, questioned, and learned.

From this small commencement,—this humble "ticking"—the spirits have now, nearly a quarter of a century since Miss Fox's first experiences, gradually advanced in their methods of communication. In the present day, the modes of spirit-manifestation are almost innumerable in their variety. The "planchette" came next in order after Miss Fox's "telegraph,"—and thus *written* communications were first introduced.‡ Then the "planchette" was improved upon, and the medium's hand invisibly guided in writing and drawing. Next the spirits themselves took to writing and drawing, *unassisted by human mediums*, and often without the aid of pen, ink, pencil, chalk, or colours. After this, they began to appear *personally and visibly* in the presence of numerous intelligent and scientific spectators (some few of whom I have already named). At the moment I write, the spirits are manifesting their presence in London, New York, and elsewhere, by *sonorous, audible sounds*—by words and sentences, spoken as one man speaks to another, not to mention other *physical* phenomena, such as the changing of water into wine,§ and the conveyance into rooms of fruit, flowers, live birds, &c.,—the doors and windows of such rooms being closed meanwhile. These are facts well attested, sufficiently so to establish, as matter of history, *any* fact or collection of facts;—and are

* *Vide* "Cours de la Philosophie Positive par Auguste Comte." Paris, 1830-42.

† *Vide* "Exposition of the Principles of the Positive Philosophy," by G. H. Lewes. London, 1853.

‡ The "planchette" is a flat piece of wood, some six or seven inches by four or five, heart shaped, in which is a hole to receive a pencil, whilst underneath are small rollers on which it moves. A sheet of paper being placed beneath the "planchette" and the medium's hand above,—the instrument moves automatically, and pencil-writing is thus produced.

§ Done through the mediumship of the Baroness Guldenstubbé of Paris.

neither "unconscious cerebration, mental aberration, collective delusion," or other philosophical no-explanation.

Such, hastily and roughly sketched, are the leading facts of Spiritualism. (I have hitherto only dwelt upon *facts*; as to our *theories*—the philosophy of the science—although these are, necessarily, as "caviare to the general" to Positivists, yet I will attempt, in the after part of this letter, to explain them also—so far as they are capable of explanation within my somewhat narrow limits of space.) Well—what do you find to object to in these facts? Following your usual course, I presume, you deny their existence because you cannot explain them,—and rest content with simply saying, "These things are false." Their falsity or truth, sirs, can surely be decided only by investigation. We have invited you to investigate: *have* you investigated? Have you given one day, one hour of your valuable time to seeing, hearing, judging for yourselves? Not you, forsooth; for what *you* style "investigation"—your spare half-hours contemptuously accorded—are a positive insult to the understanding. "Investigation!"—yes, such as you would accord to a Punchinello show,—a child's story-book—something to be humoured, made light of,—blown aside with a puff of the lips. Treading in the footsteps of Faraday, like so many sheep following an old wether through a hedge, you have (how truly philosophical!) *refused to be convinced*,—taking refuge in that easiest, most convenient of courses—a persistent denial. "'Tis not so!" you cry, "Faraday *did* investigate: that great man was so infinitely condescending as to attend a *seance*, and found the whole thing, *as he expected*, 'a delusion and a snare.'" Faraday did so condescend, true. He devoted *half-an-hour* to the investigation of a philosophy. Compared with this, Mr Disraeli's "ten-minutes' resolutions" for the mending of the British Constitution (at which you and your following were the first to laugh), sink into modest insignificance. And even for that brief half-hour, how did Faraday conduct himself? Like the hero of Copenhagen, he persistently applied the telescope to his blind eye,—complaining to the gods and men *that he could see nothing*, but without desisting, all the while, from firing his heaviest shots. Look at that famous letter of Faraday's,*—that incredible document which *you* have endorsed,

* The following is Michael Faraday's letter to Sir Emerson Tennent:—

Folkestone, June 14, 1861.

MY DEAR SIR EMERSON,—I cannot help feeling that you are indiscreet in your desire to bring me into contact with the occult phenomena which it is said are made manifest in Mr Home's presence. I have investigated such in former times, during some years, and as much as I thought consistent with the self-respect that an experimental philosopher owes to himself. It would be a condescension on my part to pay any more attention to them

and which will, most assuredly, cause you and him to cut most ludicrous and pitiable figures in the eyes of posterity. Depend upon it, that we, the spiritualists of to-day, will take care that the letters of Faraday and yourselves shall be kept in remembrance,—so that future generations may see of what stuff the self-styled “philosophers” of the nineteenth century were made.

To apprehend correctly the position taken by the late Michael Faraday in relation to Spiritualism, let us for a moment suppose that that gentlemen had proposed to convince Mr Home of the truth of the atomic theory; and that Mr Home, in return, had desired answers to the following queries and observations, as an indispensable preliminary before assenting to the investigation.

“1. Who wishes me to go? to whose house? for what purpose?”

“2. Does Prof. Faraday wish me to go?”

“3. Is he willing to investigate, *as a Spiritualist*, in a closed cupboard and an artificially darkened room? Does he also consent to hold his tongue; and to aid inquiry all that he can?”

“4. Does he make himself personally responsible for the truth of the theory of atoms, and identify himself more or less with them (the atoms)?”

“5. Would he be glad if their delusive character were esta-

now; and I can only do so under the persuasion that all concerned wish to have the phenomena unravelled and understood, and will do all they can to aid in such a result. To settle whether I can go or not, I wish to put to you the following points:—

1. Who wishes me to go?—to whose house?—for what purpose?

2. Does Mr Home wish me to go?

3. Is he willing to investigate as a philosopher, and as such to have no concealments, no darkness, to be open in communication, and to aid inquiry all that he can?

4. Does he make himself responsible for the effects, and identify himself more or less with their cause?

5. Would he be glad if their delusive character were established and exposed, and would he gladly help to expose it, or would he be annoyed and personally offended?

6. Does he consider the effects natural or supernatural? If natural, what are the laws which govern them? or does he think they are not subject to laws? If supernatural, does he suppose them to be miracles or the work of spirits? If the work of spirits, would an insult to the spirits be considered as an insult to himself?

7. If the effects are miracles, or the work of spirits, does he admit the utterly contemptible character, both of them and their results, up to the present time, in respect either of yielding information or instruction, or supplying any force or action of the least value to mankind?

8. If they be natural effects without natural law, can they be of any use or value to mankind.

9. If they be the glimpses of natural action not yet reduced to law, ought it not to be the duty of every one who has the least influence in such actions personally to develop them, and aid others in their development by the utmost openness and assistance, and by the application of every critical method, either mental or experimental, which the mind of man can devise?

“ blished and exposed, and would he gladly help to expose them ?
 “ or would he be annoyed and personally offended ?

“ 6. Does Prof. Faraday consider the atoms natural or supernatural ? if natural, what are the laws which govern them ? or does he think they are not subject to laws ? if supernatural, is he prepared to explain their spiritual affinities ? Would sneering at the atomic theory be considered a personal insult to Professor Faraday ?

“ 7. If the effects are natural, will Professor Faraday kindly inform me what atom (!) of good have the atoms ever done to mankind ?

“ I lost as much time about atoms, formerly, as I thought consistent with the self-respect of an experienced Spiritualist, in hopes of developing some new spirit-power—but I never could see *the ghost of an atom*. As I do not want to debate the matter with those who have already made up their minds in a direction contrary to my own, I wish you would shew this letter to Professor Faraday and those who want me to meet him, after which you will know whether you should persevere in asking me. You will understand that I decline to meet any whose minds are not at liberty to investigate according to the general principles here expressed. I care *not a rap* for

I do not wish to give offence to any one, or to meddle with this subject again. I lost much time about it formerly, in hopes of developing some new force or power ; but found nothing worthy of attention. I can only look at it now as a natural philosopher ; and, because of the respect due to myself, will not enter upon any further attention or investigation unless those who profess to have a hold upon the effects agree to aid to the uttermost. To this purpose they must consent (and desire) to be as critical upon the matter and full of test investigation in regard to the subject, as any natural philosopher is in respect of the germs of his discoveries. How could electricity, that universal spirit of matter, ever have been developed in its relations to chemical action, to magnetic action, to its application in the explosion of mines, the weaving of silk, the extension of printing, the electro-telegraph, the illumination of light-houses, &c., except by rigid investigation, grounded on the strictest critical reasoning and the most exact and open experiment ? and if these so-called occult manifestations are not utterly worthless, they must and will pass through a like ordeal.

As I do not want to debate this matter with those who have already made up their minds in a direction contrary to my own, but (if I see sufficient reason) only to work it out with such a desire to find incontrovertible proofs independent of opinion or assertion, so I wish you would show this letter to Mr Home, and those who want me to meet him and them on his ground ; after which you will know whether you should persevere in asking me. You will understand that I decline to meet any whose minds are not at liberty to investigate according to the general principles I have here expressed.

Further, I claim the right of publishing the whole or any part of this letter, or any future written communication that may arise out of it, in any manner that I may think fit.—Ever, my dear Sir Emerson, your very faithful servant,
 M. FARADAY.

You will see that I consent to all this with much reserve, and only for your sake.—M. F.

"the atoms, and the last thing in the world that I will ever
 "give in to," is the atomic theory."*

Now, what would have been the answer of Professor Faraday to such a "programme" as this? Would he not have denounced in the strongest possible terms, the conduct of a man who, when a question involving consequences of the utmost importance to science was about to be investigated, should put forth such a childish preamble as the basis, and the conditions of the enquiry? And wherefore should we spiritualists shew any greater consideration to Professor Faraday and the supporters and endorsers of his views? We have hitherto entertained the highest respect for these promoters of science who have, by their discoveries, enabled us better to comprehend the physical phenomena of Spiritualism: but your petulance and disingenuousness† have at length forced us to look upon you in the same light as *you* look upon the ignorant boors who, by a just Nemesis, deride you, call you "book worms," and scoff at your science which they cannot comprehend.

But you have not been content with refusing investigation; you have attempted to prejudge. To take one case as an instance:—You, Professor Tyndall, in one of your letters to the *Pall Mall Gazette*, jubilantly exclaim, in reference to the then pending case of *Lyon v. Home*, "Now that *the law is about to pronounce in the matter* (of Spiritualism), I take the opportunity," &c. The law! what has the law to say about Spiritualism? When did a court of equity—or, for that matter, a court of Common Law, either—assume to "pronounce" upon the intrinsic merits of a science or a religion? In the case above referred to, the decree of the Court could only be, simply that Mr Home should or should not refund certain moneys received by him of Mrs Lyon. Vice-Chancellor Giffard's judgment—as he himself took the trouble of distinctly pointing out—was against *Home*, not against *Spiritualism*. It could not have been otherwise in the nature of things. The Court of Chancery exercises, I am aware, a very high jurisdiction; but at what period of its history did it ever claim jurisdiction over the future life?

* This is, *mutatis mutandis*, almost word for word a paraphrase of Faraday's own letter.

† The writer, through a common friend—J. S. H., Esq., of Clifton—invited Mr Lewes to meet him in London, during the month of May, 1868, that he might shew him certain physical phenomena occurring at spiritualistic seances; and received—through the same common friend—the following rational, urbane, and "philosophical" answer. "I should be very indisposed to renew transactions with the spirits. Nothing but a strong sense of duty would again make me soil my hands with such dirt." This is the kind of *desire for investigation* that these philosophers evince towards the new science!

"The law!"—*what* law. Suppose we lived in the good old times when the Canon law and *Corpus Juris Civilis* were administered, would you have relished an appeal to "the law," in the matter of Rationalism, or Comtism? If you had so appealed, your ashes, strown over Smithfield, would soon have convinced the law-loving world of your errors; and we spiritualists (thanks to your denunciation) would have been doomed, as congenial schismatics, to stand beside you, chained to the self-same stake as that to which you Rationalists were condemned.

You object, perhaps, to the *tu quoque* line of argument? As you have been so eager to invoke "the law," Professor Tyndall, you can hardly object to have your own test applied to yourself and your science. Would you care much if Vice-Chancellor Giffard had "pronounced" against Mineralogy? or would you have felt very deeply impressed if the Lord Chief Justice of the Queen's Bench had directed a Middlesex jury that Electricity was an absurdity? And if not these,—why Spiritualism? "The law" is as capable of "pronouncing against" one as the other. But, indeed, in asserting that the Court of Chancery, or "the law," was about to "pronounce upon the subject of Spiritualism," you stated, by way of anticipation, something that was not, and could not possibly be.

Again, I emphatically repeat that a science like ours, based upon the evidence of the senses (although not *ending* there), is, to all intents and purposes, a positive, inductive, and ascertained science. Of some few (*necessarily* few) of the many physical phenomena of Spiritualism, I have already spoken. I claim no higher place for these phenomena than this,—that they are, doubtless, intended to attract the attention of men, and prepare their minds for the reception of the Spiritual Philosophy. You may ask,—"*What is that philosophy? what do the 'spirits' profess to teach us?*" I will endeavour, briefly, to state it for the enlightenment of others than yourselves.

The philosophy of Spiritualism, then, teaches us these things:—

- 1st. That man, the inhabitant of the universe, is endowed with an immortal spirit; and that all material creation exists only for the development of that spirit.
- 2nd. That when this spirit breaks through the clay,* it finds itself in a new phase of existence.
- 3rd. In this new phase, the spirit works out its further advancement by deeds of love,—by acquiring knowledge, and by imparting such knowledge to men or spirits less favoured.
- 4th. This progression is infinite as knowledge. From one stage, or phase, of progress, the spirit, never losing its identity, passes to another and higher.

* *i.e.*, as you would say, *when the man dies.*

Such is our philosophy. What is your objection to it? Can you deny that it is, as a theory, *primâ facie*, logical and consistent; as a creed, simple and consolatory? Can you offer anything better? Do you seriously imagine that your "mind-producing" matter theory will ever be allowed, by thinkers, to be conclusive upon the mysteries of creation? Is it not better, with us, to accept the evidences of the immortality of the soul, offered by means of messages and signs from those who have preceded us to the realms of light,—than to grope in the dark, with you, in a vain attempt to satisfy the cravings of "man's immortal part," by means of mathematical demonstrations of purely physical facts? *Whose* philosophy is the likelier to make men virtuous and happy,—*our's*, which teaches us to look ever forward, towards the yet-brightening day of a progressive spiritual existence? or *your's*, which recognises nothing higher than the flesh-pots of Egypt, and—like the Gothamite philosopher, disdaining the stars of heaven—prefers examining only things of the earth, earthy?

You object—reverting to *phenomenal* Spiritualism—you object, I say, to some of our experiments, as being conducted in darkness. If you were acquainted with the constituent elements of light, and the means employed by the spirits for the purpose of producing certain phenomena, you would understand the why and the wherefore of this. You are as much justified in refusing credence to experiments performed in the dark, simply because they *are* performed in the dark, as a man would be in refusing to credit the microscopic revelations of *infusoria* in decomposed water, until it was conclusively proved that there was no trickery concealed in the tube of the instrument, and—mark this—refusing to investigate the internal arrangement of that instrument. You reject the facts of Spiritualism, because of their being in opposition to the *known* laws of nature, and unexplainable by the tests of science. Are you sure that you are acquainted with all those laws, or that the tests you may select are really accurate in themselves or conclusive in their results? Your tests applied to Spiritualism appear about as appropriate and natural as the shaggy coating of the mythical "woolly horse." The fact is, this new wine is bursting your old bottles.

Again, you say that these phenomena which spiritualists assert to take place in their presence, never occur in *your's*. You obtain precisely the revelations you deserve to obtain—none. To adopt a saying of my own country—"In chiesa coi santi, e in *taverna coi ghiottoni*."* Do you not admit, in physical science, that "like begets like"? You go disbelieving, ridiculing, mocking; you do not deserve to have the truth revealed to you, and

* "In church with the saintly, in the tavern with the bibulous."

you have it not. You are like the sick bear to whom his keeper brings a hot-house pine-apple (the story is Douglas Jerrold's, not mine)—“Bah! away with it, keeper,” growls the bear; “how sickly its smell, how faint its taste?” “Why, what on earth would you have?” asks the astonished keeper. “Offal, nothing but offal!” you (and the bear) reply. You are offered Spiritualism: “Away with it! we want stones—nothing but stones!” You go to our *séances* in a negative (if not an inimical) state of mind; well, what result can you expect? *Ex nihilo, nihil fit*. Scarcely believing—nay, I am wrong, utterly *disbelieving*—the very existence of a spirit world, you go to question it, and complain that there are no answers to your inquiries. With as much reason (to repeat one of my previous illustrations) might a blind man deny the existence of the *nebulae*, because he could not see them at Greenwich Observatory. You come to us blind—blinded by your own prejudice and determined incredulity,—what wonder that you see nothing? You come to us, disbelieving the very existence of spirits,—what wonder if the spirits repudiate any affinity with *you*? You are antagonistic to spiritual revelations, and no revelations take place.

Spiritualism is at one with Pneumatology, inasmuch as it deals with the doctrine of the properties of occult imponderable fluids. What if incredulity disturbs, suspends, the action of these fluids, as an acid neutralises an alkali, and an alkali an acid? You may, perchance, find fault with us because we are unable to clearly demonstrate this proposition. Can *you* explain why the acid *does* neutralise the alkali? Who shall be so bold as to say that thought, the greatest force in nature, may not, does not, actively influence our material surroundings? And if this be so, then do *your* acrid disbelief and mental animosity necessarily act as disturbing or neutralising influences upon the spiritual forces.

But further argument is useless addressed to men like you, whose ears are stopped, and whose eyes are shut. You are not open to argument, you are not to be impressed by facts, you are not to be convinced by logic; for you come to the temples of our science with your minds filled with self-sufficiency and prejudice. You are pocket Catos, coming with faces of predetermined austerity into the great theatre on whose boards are enacted the grand scenes of life and immortality. *CUR in theatrum Cato severe venisti?*—and you cannot give the why or the wherefore! But although you may not be *convinced*, you can be *silenced*: and I have that to say, in taking leave of you, which must, if left unanswered, deprive you and your acolytes for ever hereafter of any shadow of right to deny, to asperse, or to ridicule Spiritualism. I, therefore, standing before the public under no cloak of anonymity, but in my own proper person, offer to you

what must appear to you, Comtists and Positivists, sufficiently material in its nature to be worthy the attention of men who deride whatever is *not* tangibly substantial.

I now offer you two challenges.

First, I challenge you, or either of you, or any of the public who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well-known London banker whom you or they may name, the sum of five hundred guineas; and I pledge myself to immediately deposit in the same bank a like amount,—the ownership of such sum of one thousand guineas to depend upon my proving by evidence sufficient to establish *any* fact in history or in a criminal or civil court of justice:—

First,—That intelligent communications and answers to questions put, proceed from dead and inert matter in a manner inexplicable by any generally recognised law of nature.

Secondly,—That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation.

Thirdly,—That voices appertaining to no one in the flesh are heard to speak and hold rational converse with men.

A jury of twenty-four gentlemen, twelve to be chosen by each party (such jury to consist exclusively of members of the learned professions and literary men), to decide whether or not the facts contained in the above propositions are conclusively proved *per testes*—*i.e.*, by witnesses of established character. A majority of the twenty-four to decide. If the verdict be that these facts have *not* been established, the thousand guineas are to belong to the party accepting this challenge; if the verdict be that these facts *are* established, the thousand guineas to be mine.

Secondly,—Immediately upon the above wager being decided, either way, I offer a like challenge of five hundred guineas (to be met on the other side in like manner as above)—the ownership of this second sum of one thousand guineas to depend upon the establishment of the facts contained in the propositions already given, *by experiments conducted in the actual presence* of the twenty-four gentlemen who have decided the previous wager; the verdict of the majority to decide in this case likewise.

In either case, the *séances* are to be conducted in any public or private building which the jury may select, and which may be available for the purpose.

The result of these challenges (if accepted and decided) to be advertised by the victorious party, at the expense of the defeated party, in all the London daily papers.

I hope this is plain English.

Awaiting a reply to this letter, and to the challenge with which it concludes, I am, Gentlemen, your obedt. servt.,

Clifton, Oct. 1, 1868.

G. DAMIANI.

P.S.—Letters addressed “Sigr. Damiani, care of Manager of West of England and South Wales District Bank, Corn Street, Bristol,” will always reach the writer.

THE SCIENCE OF MAN.

[CONTINUED.]

BY CHARLES BRAY,

Author of “The Philosophy of Necessity,” “Force and its Mental Correlates,”
“Education of the Feelings,” &c., &c.

WITH respect to races of men and the permanence of physical types, “the Darwinists assume that all animals, including man, are derived from a small number of simple beings, possibly from a primordial monad. The Monogenists, with much less boldness, are of opinion that all human races are derived, if not from a single couple, at least from a certain number of primitive men perfectly resembling each other. The Polygenists finally assert that human types are only liable to slight modifications; that the chief physical characteristics are permanent; and that, consequently, the actual diversity of races can only be attributed to the multiplicity of their origin.”* We greatly incline to the latter hypothesis. Without going with the Darwinists to the very beginning, it seems probable that the causes that were equal to the production of the simple beings could have produced also the more complex, and still more probable that the causes that could have produced a single man could have equally produced all the varieties. We believe with Professor Macdonald in “the separate centres of creation, of the different races adapted to the different parts of the world, and that the east and midland mountains had peculiar creations adapted to them.” The Professor shews us how “a due consideration of the progressive development of an embryo or germ within the Graafian vesicle would militate against Darwinism in any attempt to press hybridism beyond the boundary of nearly allied species, and also against breeding among hybrids themselves being carried beyond the third or fourth generations, unless refreshed by one or other of the originating species.”†

Races that had probably the same ancestral types, such as those which now inhabit Europe, are crossed with advantage,

* *Anthropological Review*, January, 1868, p. 42.

† *Journal of the Anthropological Society*, pp. 118-122, July, 1868.

but the crossing of distinct races makes mongrels; what the inferior gains the superior loses, and there is always a tendency to revert to the original or ancestral type. It will be easier then to breed from good stock, and thus fill the world on the Malthusian principle, than to improve the inferior races, which, on the principle of Natural Selection, cannot fail to be "civilized" off the face of the earth.

Professor Owen "has attempted to form a system of classification on degrees of cerebral development as being the anatomical feature, which on the whole stands on the most governing relation to other peculiarities of structure;" and certainly from the knowledge we now have of the brain this can be the only classification that is of any value. The brain and nervous system, as connected with mind, dominate the whole bodily system and regulate its structure, so that the natural language of mind is not only to be seen in the lines of the face but in the lines of the hand, and governs every limb; and not only physiognomy, but palmistry or psychonomy, is based on science. Anthropology can gain little from the description of mere physical characteristics as now given. To Gall and his followers, who have made the skull and its contents their special study, "brachycephalic" and "dolichocephalic" crania, or long and short heads, or a "prognathism limited to the upper jaw," as mentioned in the report of the Transactions of the Anthropological Society of Paris, convey little information. Neither does there appear to be much light thrown upon the functions of the contents of the skull by the 15,000 measurements of crania by M. Pruner-Bey. The measurements adopted by phrenologists, and given by George Combe, p. 157 of his 5th edition, are simple and efficient, and generally understood and recognised.

PART II.—THE OCCULT POWERS OF MAN.

One hundred years ago, electricity was a new force, that is, its laws and very existence were unknown to man. Jove held the lightning in his hand, and hurled the thunderbolt; but it was not suspected that this had any relation to the magnet, or to the harmless power of sealing wax to lift bits of paper. And if the inventor of the electrifying machine had shown its force one day in a dry room, and it had refused to act the next day in a damp one, our savans, as at present with respect to other forces, would have denied its existence; for if it existed, why should it refuse to act as well in one room as another! Dr Büchner tells us that "Science now makes us acquainted with eight different forces—gravitation, mechanical force, heat, electricity, magnetism, affinity, cohesion,—these are mutually convertible"* that

* Matter and Force, p. 18.

is, pass from one into the other without loss, and are therefore probably merely "modes of action" of one and the same force. Dr Büchner makes no mention of odyllic force, discovered by Baron Reichenbach, or of vital force, or nervous, or mental force. By mental force, we mean when nervous force has passed into consciousness, and which is probably distinct from—that is, a correlation of merely nervous force. From ignorance of these forces, Dr Büchner declares clairvoyance to be an impossibility; and, from the same ignorance, Spiritualists ascribe to departed spirits the action of ill-understood natural forces.

How little do we understand of these natural forces! "Every fragment of material we can hold or see is a storehouse of force. In the case of certain compounds like gunpowder, we know how to unlock chemical forces of affinity and cohesion, and to obtain, by a sudden expansion and re-arrangement of atoms, a mechanical power that rends the rock or propels the ball; but it is startling to think that the most quietly behaved bodies we find on the globe, the granite frames of mountains, or the very dust particles on the road, are like sleeping lions, full of *potential* force, which they can give out the moment the balance of their affinities is disturbed." *

But these natural forces, and their sudden and often violent and unaccountable modes of action, have been supposed to have no relation to the human body; there, a mysterious "principle of life" and the "soul" have been thought sufficient to account for all that goes on, both in motion and thought. Life was supposed to be something entirely apart from ordinary force, and souls were made and kept in stock until bodies to hold them had been provided, and man, the unity of this life and soul, was supposed therefore to be superior to, or above, the laws of the natural forces around us; but this was the mistake of theologians, and has tended above all things to impede the true science of man. Man, a part of the Nature around us, is equally subject, in body and mind, to all her laws. The force that enters the body with the food has been estimated, as mere mechanical force, as being equal to raising fourteen million pounds a foot high. It is this enormous force—force being indestructible or persistent—and its modes of action in the human frame, that has to be accounted for in any science of man. Its correlation depends upon the structure through which it passes, and every interference with, or obstruction in, its normal mode of action, often produces effects as violent and unlooked-for as those we have mentioned above in physics.

I shall mention cases in illustration of the abnormal action of these powers, and of their separate existence. Angelique Cottin

* *The Intellectual Observer*, p. 222.

was a native of Perriere, in France, aged 14. On the 15th January, 1846, in the evening, the oaken frame she was weaving silk gloves at began to jerk, and no efforts could keep it steady. She was thought to be "possessed," and the priest was applied to, who sent her to the physician, who ultimately took her to Paris to M. Arago, who reported on her case to the Paris Academy of Science. Here is authority that cannot be doubted. The fact demonstrated here, on full investigation, was "that, under *peculiar conditions*, the human organism gives forth a physical power which, *without visible* instruments, lifts heavy bodies, attracts or repels them, according to a law of polarity,—overturns them, and produces the phenomenon of sound." "This force has moved articles of several hundred pounds without the slightest contact with the person, and has raised from the ground a body of 200 lbs. or more." Arago, on being asked what was his opinion as to the force, said—"That has yet to be settled. It seems to have no identity with magnetism proper, for it has no reaction upon the needle; and yet the north pole of a magnet has a most powerful reaction upon her, producing shocks and trembling. This is not effected through the action of her imagination, as the magnet has the same influence, whether *secretly* brought near her or otherwise. It seems a new force. At all events, whatever it be, time and research will determine, with sufficient cases; at present we are left to conjecture. One thing, however, seems to be certain: the phenomena of this case show very plainly that, whatever this force is which acts so powerfully from the organism of this young girl, it does not act alone; it stands in some mysterious relation to some mundane force, that acts and reacts with it. This is witnessed in the reactions which external things have upon her person, often attracting her with great power. It is a curious inquiry, and may open to us new resources in the nature of man and the world, of which, as yet, we have hardly dreamed." We are told that "the girl was at that age when, frequently, one of the most important changes of the female constitution takes place. There was evidently a derangement of the uterine functions, which favoured the evolution of this powerful force at that part of her organism. Hence the tremendous energy with which the agent acted from this exact locality. She would have the most tremendous shocks in this region, and simultaneously various articles in her way would be overthrown or driven to a distance, as by a sudden blow."* The force provided for the generative or reproductive system, both in men and women, is greater than for any other single function, and the vital and mental action

* Philosophy of Mysterious Agents—Human and Mundane. By E. C. Rogers. Pp. 53, 56, 58, 59.

is proportionally intense. Should any impediment arise in the structure that should prevent the proper concentration and correlation of this power from physical to vital and mental, effects similar to the above might be expected, the same as if the heat force of a steam-engine could not work itself off through the machinery, we might look for an explosion. Where these forces are not used up in a legitimate direction, they take all sorts of irregular shapes, as the hysteria and epilepsy of young women too often testifies; and physicians are tolerably familiar with the dangers to the system both at the commencement and the termination of this important change in the female constitution. At the termination of this period of menstruation, the force frequently disperses itself in periodical accessions of heat sufficient almost to produce spontaneous combustion. So important is the coming generation that Nature has provided a brain to itself—the cerebellum or little brain—to preside over its interests. The function of the cerebellum has been a mystery to, and mystified by, physiologists, because it is one of motion as well as feeling. So enormous is the force consumed by it, that if it comes into too early activity, development both of body and brain is checked for want of vital force requisite to carry it on; and too great activity of its function at all times is always at the expense of the muscular power, and indeed of all the powers.

The systems of bones and muscles stand in the relation of both cause and effect to the mechanical or muscular force.

Vital Force.—The quantity of vital force generated in the system is in proportion to the size and perfection of the peculiarly vital organs—the stomach, heart, lungs, blood vessels, &c. Where these, and the muscular system, are in excess, as in some men and most beasts of prey, quiet is torture; perpetual motion is a necessity. It is this vital force that principally constitutes the *vis medicatrix naturæ*, and it is transferred readily from persons who have it in excess to those in whom it is deficient; but in this case the brain or nervous power is proportionately weakened by the vital current being diverted. Persons who sleep together draw from each other—the weaker from the stronger, the older from the younger; and children have become prematurely old by sleeping with their grand-parents. Constant out-door labour greatly increases the motive and vital or curative power, so that you may cut an agricultural labourer's limbs in two, whereas a comparatively slight wound kills a student. The thinking power is dulled in proportion.

Electrical Force.—Electricity being the last discovered force with which the public has become familiar, all effects, of the causes of which we are ignorant, are generally ascribed to it. Its power of lifting or turning tables, however, must be very limited. The quantity in the body greatly varies, and upon

what this variation depends is but little known. It is evident enough to the senses in most people in a dry atmosphere. Dubois Raymond demonstrated the difference between it and nervous force; but Matteucci showed that nervous force was readily transformed into electricity, as illustrated in electrical fishes. The singular fact is, that this force is under the control of the will in fishes—the torpedo numbing or killing its prey at a considerable distance in the water; and where one shock has not been found sufficient, it gives a second. Its force, however, is soon exhausted. Dr Ennemoser reports a case of a young woman, the sister of a Strasburg professor, who, after a sudden fright, had “her body so highly charged with electricity, that it was necessary to conduct it away by a regular process of conduction.” She gave powerful shocks, and she is reported to have given her brother “a smart shock, when he was several rooms off,” and to have done this willingly.

Animal Magnetism.—This has been used as a general term for any or all of the forces acting in the body, and through that supposed medium influencing others; but man is a magnet in direct relation to all the magnetic forces about him. Mr Rutter proved this by the discovery of the magnetoscope. Dr Leger, by an improvement upon this instrument, was able to indicate the magnetic force of each phrenological organ of the brain, showing that the nervous and magnetic force must be in close relationship. We are told by Dr Ashburner that in the House of Correction at Coldbath Fields, Colonel Chesterton, the governor, allowed Dr Leger to examine the heads of 126 prisoners; and that from the relative power of the different organs, afforded to him by his instrument, he deduced *minutely* the offence for which it was probable that each man had been committed to the prison. “When the sums representing the organs of greatest activity were added together, the inference as to the character of the individual was easy, and seldom failed in being perfectly accurate. It was a numerical process, and was the germ of what must be, at no very distant period, the application of mathematical law to the formation of the human mind. Dr Leger found means, by patient study and great acuteness, of discovering tendencies to aberration from natural or normal manifestation of propensity. These, by the aid of his instrument, were certain of detection. In the asylum of Colney Hatch, he examined epileptic cases, and some of the insane. . . . In most of these cases there existed a very striking disproportion between the magnetic force of Concentrativeness, and that of some other organ in the moral or intellectual group, generally Ideality. Whenever the disproportion was observed, Ideality was represented by 25, and Concentrativeness by a very low figure, perhaps 2, or by *nil*, which was indicated by the curious

phenomenon of the pendulum coming to a dead stop."*† Dr Leger adopted 5 as the average force of each organ, giving a force of 180, or five times 36—the number of established phrenological organs. The force ranged, however, between 130 in a poor Irish servant of-all-work to 350 in Lord Ellesmere. Mr Rutter found that all dead animal matter, held in his left hand, arrested the movement of the pendulum of the magnetoscope in a few seconds. Arsenic and several other poisons produced the same effect. He also announced correctly, from the action of the instrument, the name of each metal contained in homœopathic globules of metallic salts—an infinitesimal quantity.

Odylic Force.—This force is not to be confounded with electricity or magnetism. It differs, we are told, from the latter, "inasmuch as bodies possessing it do not attract iron, nor the magnet; nor assume any particular direction from the action of the earth's magnetism; nor affect the magnetic needle. It appears everywhere where magnetism appears; but magnetism by no means appears where odyle is found, and has therefore an existence independent of magnetism." "The perceptions of this force, Baron Reichenbach, its discoverer, tells us, group themselves about the senses of touch and sight; of touch, in the form of sensations of apparent coolness and warmth; of sight, in the form of luminous emanations visible after remaining long in the dark, and flowing from the poles and sides of magnets; and not only to magnets, but more or less to the whole material universe." Human beings are luminous over nearly the whole surface. In sleep, the seat of the odylic activity is transferred to other parts of the nervous system, and the odylic light, weak as it is, has yet force enough to pass through the closed eyelids, and become perceptible to sensitives. Mr Rogers says—"It is a fact too well established by the philosopher (Reichenbach) to be

* Notes and Studies in the Philosophy of Animal Magnetism and Spiritualism, p. 70, 71.

† "The *Standard* calls attention to the fact, that though we can treat insanity better than it was treated by our forefathers, nevertheless, insanity spreads. The glory of our century, in the improved condition of lunatics, is counterbalanced by its mystery in the constant multiplication of lunatics. Is it that wizard theories and occult speculations are more rife? Not so; five-sixths of the victims to cerebral maladies are paupers, and nine-tenths of them illiterate. Is it that our morality is worse? This would account for no more than an infinitesimal proportion of the total. The commissioners, rationally enough, attempt no hypothesis. They simply set forth the figures, from one January to another, and leave us to judge for ourselves. Some years ago they were not so wise. They, or the individuals then in their places, said—'We are satisfied, from extensive observation, that in a large proportion of cases of insanity, the disorder is mainly attributable to the want of acquirement, in early life, of proper volitional control over the current of thought.'"—*Pall Mall Gazette*, July 15, 1868. This furnishes a singular confirmation of Dr Leger's induction, as it is the function of Concentrativeness principally to aid in this "volitional control over the current of thought."

readily cast aside, that certain substances, as well as all chemical action, and, indeed, every form of material change, not only evolves a new form of agency, but also excites the phenomena of light, flame, luminous ether or vapour, and that one of the prevailing colours of this is blue and bluish gray." (The colour ghosts usually take.) "He has also," Mr Rogers tells us, "demonstrated that this new agent has a peculiar relationship to, and influence upon, the nervous system,—that, indeed, it is the agent that establishes the sympathetic relation, not only between one organism and another, but also between a human organism and the vast world of unorganised matter; and that certain constitutions and temperaments are peculiarly and remarkably susceptible to its influence, even from birth; and still further, that, by certain derangements of the nervous system, the whole organism, especially the nerve-centres, fall more readily under its influence." *

Nervous and Mental Force.—We have included these separate forces under one head, because we cannot at present say where one begins and the other ends. The quantity of the nervous force is in proportion to the more or less perfect development of the nervous system; but probably the greater part of the force that passes through the nervous system is unattended with consciousness, and yet we have in many, if not in most cases, all the physical effects that attend mental action or consciousness. The heart acts unconsciously and so does the brain, that is, we are unconscious of its action, and of the disintegration of nervous tissue that is now known to accompany every action of mind—of thought and feeling. Each portion of the brain, however, although thus unconscious of its physical action—its molecular motion, is attended by its own specific thought or feeling; and the intensity of the mental action, or the amount of feeling, is in proportion to the size of the organ, which regulates the quantity of force consumed. Dr Wilkinson asks, "What is the use of the spinal cord to the senses and the brain?" "Its use," he replies, "is to carry the general cerebral principles into an automatic or mechanical sphere, and there to set them up in unconscious operation. Thus the spinal cord makes motions which look as if they proceeded from emotions, when yet there is nothing felt."† The cerebrum, also, may be set in motion both by external and internal agents, in the same way. The brain grows, or acquires firmness, health, or strength, unconsciously, in sleep or awake; and the processes of thought in which we have been previously engaged attain clearness and strength; and when, after rest, we return to a subject, we find ourselves unconsciously advanced in it, and thought easier. So also the feelings *unconsciously* take a

* Human Body and its Connections, p. 38.

† Philosophy of Mysterious Rappings, p. 263, 264.

bent or direction, until new circumstances call into conscious manifestation the new condition which the organ has acquired—Love, for instance.* Mr H. G. Atkinson, whose opinion as a cautious and careful investigator is deserving of the greatest respect, tells us, in explanation of the unity of consciousness and of the difference between the conscious and automatic action of the brain, that there is an organ of Consciousness deep seated in the centre of the brain. But how can this accord with each organ having its own peculiar function, with power in proportion to its size? Is our consciousness of colour, for instance, dependent upon the organ of Colour, and mental arithmetic on the organ of Number, or upon Mr Atkinson's central organ? It may be that each separate organ has its own peculiar modifying effect upon the organ of Consciousness, but this would be giving to one organ, differently influenced, all the variety of thought and feeling that belongs to the whole brain. This is possible, but not probable, and wants much more evidence in its favour than has been yet produced. There certainly must be a difference between unconscious cerebration and conscious—between nervous force and mental; but how, or under what exact conditions, one passes into the other, we do not know. We do know that the slightest pressure on the brain prevents it, that is, instantaneously suspends all consciousness.

(To be continued.)

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology, as an Aid to the Historian,"
"Ecstasies of Genius," &c., &c., &c.

JANUS.

THE BIPOLAR ASPECT OF TRUTH.

FEW minds are capable of embracing more than one aspect of truth. If they see the golden they are blind to the silver side of the shield. This perhaps is only saying in other words that they are finite, while truth, like its Author, is infinite. It is this infirmity of the created mind which is the source of sectarianism. As no one school of thinkers can embrace all truth, whether in religion or philosophy, each has a phase given into its especial keeping. This, by a particular inspiration, it emphasises and advocates, none the less zealously and effectually, for a partial blindness to the claims of the opposite side. Sects, in short, are the prismatic rays of the light of divine truth, discoloured only while dissevered.

* See Dr Carpenter, Sir B. Brodie, &c., *Psychological Magazine*, p. 330, April, 1858.

Partiality is inseparable from limitation. That which you know is to you the all-important. Absolute justice is possible only to the Omniscient. Your cognition is the boundary of your appreciation. You cannot see and admire that which is beyond your horizon. Hence the fanaticism of the ignorant. They do not know how much can be said on the opposite side. But from this statement it will be at once seen that we are all partial, our power of appreciating truth being simply a question of degree. One man may transcend another; his horizon may be larger, but there is ever a point beyond which his vision cannot extend, and where consequently his incapacity commences. As in the case of all other weaknesses, our greatest safeguard against this source of error is a consciousness of its existence. To know that we are limited is to begin to be charitable; to admit that we also are sinners is the first step towards condoning the offences and forgiving the lapses of others. Let us, then, by way of assisting the growth of that charity which thinketh no evil, dwell for a few moments on the manysidedness of most questions submitted to public discussion in the great arena of the world, and sometimes decided by force of argument, but still oftener by force of numbers or of arms.

And first, let us distinctly understand that in strict accordance with the grand old myth of classic antiquity, all truth is bipolar or Janusfaced. No veracity looks in any one direction but its exact counterpart looks in another. There is always the positive and the negative, the absolute and the relative standpoint for everything; and while the abstract mind will incline to the former, the concrete will equally adhere to the latter. This is only saying that to every circumference there must be a centre, that the left implies the right, that an effect necessitates a cause, that the material demands the spiritual, and that, finally, creation demonstrates a God. Could men's minds only be so far enlarged as to accept of this duplex phase of the underlying veracity of things, how many mistakes would be prevented, and how much needless enmity would be saved! In religion, atheism on the one hand and manicheeism on the other, would alike disappear. So in politics, the ruler and the people, the executive and the legislative, would each occupy its proper place and discharge its appropriate functions, without mutual hostility and recrimination. While in the intellectual sphere, a synthetical philosophy might harmonize with an analytical science, and the most rigid pursuit of logic be found in no way detrimental to the highest æsthetic or the most refined literary culture.

The style of a deep and earnest thinker may be, and often is, far from ornate; it may be rugged and even uncouth, but it is never loose and unconnected.

THE IDEAL ATTAINED:

BEING THE STORY OF TWO STEADFAST SOULS, AND HOW THEY WON THEIR HAPPINESS
AND LOST IT NOT.

BY ELIZA W. FARNHAM,

AUTHOR OF "WOMAN AND HER ERA," "ELIZA WOODSON," ETC.

—o—

CHAPTER XL.

AN hour passed in which little was spoken—Mrs Harding alternately weeping, groaning, and listening to the chance words from the outside; Eleanore sitting for a space, and then walking up and down in her impatience; and I holding immoveably my position by the bedside, where I was firmly anchored by the hand of our charge.

"How clearly one sees," said Eleanore, at length, in such a country and time as this, that women are not made for men's places, and could not fill them but in that perfect state of society in which there should be no wrong, rudeness, or selfishness—a golden age, in which government should be superfluous and labour unnecessary, where people should literally live under their own vines and figtrees, with nothing to do but pluck and eat the fruit."

"There are better reasons for that opinion than these experiences furnish," I replied; "but I should rather hear what they are doing up there, and whether the house is going to be cleared to-night, than the most eloquent discussion of that mooted question."

"That's exactly where it is, you see," she said, smiling, and repeating the constant phrase of our English laundress. "If I were a man, now, I should know all about it, and be able to tell you; but being a woman—both of us women—we have to stay shut up here, waiting the good pleasure of those who may please to come and tell us."

While the inquest was proceeding, the general stir in the house had died away; and there was only the sound of moving feet, and the low hum of voices, from that room up stairs. It was but a few minutes to twelve, when there came a call at the door, and Mrs Harding was wanted.

"For what?" asked Eleanore.

"To be examined before the coroner," was the answer.

A great effort was necessary to get her off, but at last it was effected; and she importuned me so piteously to accompany her, that I could not refuse. The officer assisted her up the stairs, and I followed. There were a great many persons in the passage outside, but the room was crowded, and the ghastly, bloody corpse lay, just as he had fallen at her door, on the bed. Way was made for us, and I placed her near the window, where she could breathe, and have that hideous spectacle

shut from her view. John was there, at the bed's foot, looking, if possible, more haggard, but less merciless than he had earlier in the evening. "Now, which of these ladies is Mrs Harding?" asked the coroner, blandly, rubbing his hands, and bowing to us both.

I thought he had little need to ask which of us was that unhappy woman, but I answered, "This is Mrs Harding," laying my hand lightly on her shoulder.

"Ah, Mrs Harding! Unfortunate business, ma'am; but these things will happen sometimes. We have to make the best of them, ma'am." No reply, but a more deathly pallor and a glassy stare.

"Now, Mrs Harding, will you take the oath? Put your hand on the book, ma'am. You promise, in what you shall state before this court and jury, touching the murder of William Harding, to tell the truth, the whole truth, and nothing but the truth—so help you God?"

"Yes," she answered, with a movement of her head, rather than any sound, though her lips parted.

"Kiss the book, ma'am."

It went to her lips, and then the examination commenced, which resulted, after a long and painful questioning—which, I must admit, was as mercifully and delicately conducted as possible—in eliciting the facts that Gray, as he now called himself, was on a clandestine visit to her; that he had made her acquaintance, on the steamer, the third or fourth day from New York; had been very kind to her, especially in getting across the Isthmus, where they had a deal of trouble; that on this side he had shown her every attention, and, a week or so before they landed, had proposed to her to go ashore with him at Monterey, and afterwards urged her running away with him here—the first night they landed; that he had visited her four times in this house, and that she had promised to leave it and go with him on board the Stockton boat, next day, and that he was just about leaving her room, when Mr Harding came; that the door was locked, and Gray opened it, saying, "He'll have to come in now, and I'll take care of him," or something like that—she could not exactly remember the words; that when Mr Harding (she did not speak the word "husband" once) came in, he and Gray met face to face; and Mr Harding, looking at him, said, "Who are you, sir? and what are you here for?" raising his hand at the same moment and striking him; that Gray returned the blow, she believed with his hand first, and said, "You can know who I am in a minute, if you want to;" that they had a scuffle, first in the room, and Gray, being the more powerful, pushed Harding back outside the door; that then she did not see exactly what happened for a moment, but there were blows and hard words, and the next she heard was a dread-

ful groan and a fall, and then Gray stepped back, with the bloody dagger in his hand—she could not tell if that was the one—and said, “I believe I have killed the unlucky dog: but he fought like a tiger;” and then Mr John Harding spoke; and she could not remember anything more, till the ladies came to take her down to their room.

As I said, this information was got with infinite difficulty, the examination occupying nearly an hour. When it was over, the coroner said, “I think, gentlemen, we have no need to go farther in examining witnesses, have we?”

The jury agreed that they were ready to render a verdict, and we immediately retired.

I assured Mrs Harding that I had no idea she would be placed under arrest in the morning. She was so ingenuous, and gave such an uncontradictory statement, broken as it was, that I felt certain she would be exonerated from all guilt in the killing. But, then, what should she do, and where should she go? These were questions not easy to answer—not best now to be thought upon. We needed rest, and another day would be better for such inquiries.

Eleanore was fast asleep, lying on the carpet, with a blanket and pillow. I did not mean to awake her, having my own key to enter with; but the noise aroused her, and she sat up instantly—“Is it done?” she asked.

“Yes, all done, I hope.”

“And the verdict?”

“Not rendered yet, but just about to be. We can go to sleep now; the officer at the door said he would stay in the house all night. Don’t let us talk; there is nothing new, and we want rest so much.”

“I thought,” she said, “you would get some blankets, when you came—you know you have the key of the store room—and we could sleep here, giving Mrs Harding the bed for the rest of the night.”

But that little lady objected, and insisted on taking the floor herself.

Eleanore refused, politely at first, but her urgency at last brought out the blunt truth: “I would rather sleep where I am, than change the bed. Pray lie down, and, if you can, compose yourself to rest. I am very weary, and shall enjoy quietness more than anything else.”

“You have some very hateful gifts,” I said, feeling almost angry with her. “How can you—.”

“Dear Anna, don’t worry me. I am dreadfully tired, and my arms and shoulders are full of pains and soreness. Now, pray, let us rest.”

This was *sotto voce* between us; and I, reminded by it of the battle she had fought, and the tremendous tax she had laid upon her physical strength to win it, forgave her at once.

"God bless you, dear child!" I replied; "I was forgetting that had a right to demand nursing and petting, instead of scolding."
 But she was already half-gone in the sleep which her weariness rendered irresistible.

PSYCHOLOGICAL INQUIRIES.

"CONCERNING THE DOUBLE."

I LIVE in a large town in the West of England, which has obtained a slight notoriety as a place where "Whistling Donkeys" go to logger-heads about "Ritualism," "Wrangualism," and other man-made "mechanical mummeries," for the manufacture of sinners into saints.

On the 5th of last March, about half-past twelve in the morning, I was awoke by the voice of the landlady, proceeding from about the middle of the stairs, saying—"Who is that strange man?" "What does he want there?" and similar expressions sounding alarm and agitation. By the time I dressed and got to my door a Mr D. was staggering upstairs very drunk, and the landlady with a light in her hand keeping "guardo" in the rear in case he should fall backwards.

I told them I thought there was somebody where he had no business to be, and was coming to offer my services by way of lending a hand to "punch his head." Mr D. said, so there was, and he would have "punched his head" himself if he had not gone away.

I left them and shut my door. Now, the circumstance of one person getting drunk and another looking after him is not very uncommon, from even so far back as the time when "Old Noah" was reported drunk, but not "incapable," up to the present, and in all probability will continue to occur to as far ahead as "Old Noah's" days have gone astern. But during the day the landlady and her mother were talking and wondering about a strange circumstance connected with Mr D.'s coming home in the morning, for they both distinctly heard him talking and moving about in his bed-room, while he was down at the street door. At this I "pricked up my ears," or, as that idea might admit of an assinine construction, I would say with the French, I was on the *qui vive* directly.

Now I want to talk about the "spirit." I know no more Greek than the showman, who, when holding forth to his congregation, and describing the "Rhinoceros," said—This is the "Rhinos-Aros" or "Sea-Cow," derived from two Greek words: Rhinos, signifying the sea, and Aros a cow. And my knowledge of Hebrew is on a par with a certain "Bishop of Rochester," who, according to *Punch*, stated his ignorance of that language when he put down Dr Colenso, or I should have prefixed my discourse with a word or two in some foreign "lingo;" but in lieu thereof I will take particular care to divide it into firstly, secondly, &c., promising not to reach so far as sixteenthly, lest I should tire your patience and waste your time; in fact, I will promise not to go so far as fourthly; and to begin, the foregoing shall be considered

the text, also the firstly, and the secondly shall be "inquiries belonging thereto."

Mr D. is a highly intelligent young man, connected with the press, with well proportioned and vigorous body, and slightly overmastered in the brain department, but unfortunately cursed with an hereditary love of stimulants, probably arising from the custom so prevalent amongst Christians of getting drunk on their wedding-day. Occasionally he comes home drunk, and incapable of getting any nearer to bed than the bottom of the stairs, and sometimes is brought home by his friends. Early in the evening of the day preceding the one mentioned in the "subject of our discourse" he was a little worse than usual, so that the landlady and her mother had retired for the night, expecting to be disturbed by a cab stopping at the door, or in some other way having to get up and look after their lodger. On the night in question neither of them heard him open the "street door." The landlady's mother distinctly heard him run up stairs, and was surprised to hear him tread so lightly, quick, and regular, considering the state he was in a few hours previous. She did not hear him open his bed-room door or go in, though their doors are only a few feet apart. Both the landlady and mother then heard him talking in a half-angry, half-grumbling tone of voice, besides moving about, and as if the furniture was being moved also, which sounds they fully heard and believed, being quite awake and in full possession of their reasoning faculties, and no more suspected that they did not hear that which they did hear, than we are of doubting the fact of partaking of our daily meals. One remarked to the other that Mr D. had taken somebody up into his room again, as he had done so before; perhaps staggering home at two or three in the morning with some literary chum, and both falling on the bed with their boots on. They had been listening to the noise in Mr D.'s room for about five or ten minutes, when they heard the front door banging, as if it was being blown to by the wind without sufficient force to shut it. The landlady got up directly, and taking a light went to shut it. As she passed Mr D.'s door she heard the talking and muttering going on in the room, though neither herself or her mother could make out any distinct words. When she got half way down stairs she saw a man fumbling about against the street door, on the inside on the door mat; that was when she became alarmed and said, "Who is that strange man?" &c., which awoke me. As soon as she perceived somebody at the door the talking in Mr D.'s room ceased; she soon discovered it was Mr D. himself at the street door, and when she spoke to him he managed to bang the door to, and surrendered himself to be guided upstairs. The landlady now became alarmed about the "some person or persons" in Mr D.'s room, was afraid to enter, but put the light into Mr D.'s hand and projected him in first. Mr D. saw nobody, which by itself could not be taken as a wonder, considering the state he was in; but the landlady went in as soon as she saw there was no danger, and searched the room thoroughly, but not a sign of any thing or of any furniture out of place was visible.

Mr D. never remembers in the morning how he gets home on these occasions, who was with him, or what he did; but he will remember

that he lost his memory about such and such a time in the night doing so and so, or under such circumstances. As an illustration of the manner in which he sometimes loses his consciousness I will narrate the following:—

Being out a few miles from town with a friend on a convivial expedition, they started to walk home in the middle of the night. Having got into a row with a toll-gate man, and partly in the spirit of a spree, they both set off running at full speed. Mr D. remembered seeing his friend roll into a ditch, and himself continue the running, when his self-consciousness left him, and he knew nothing more till he awoke late in bed during the next day.

Now the "Secondly" being dry sort of stuff, as sermons generally are, I will proceed from the "Inquiries belonging thereto" to—"Thirdly," "Reflections arising therefrom."

No doubt there are a great many spirits in the world of different kind and material. There are the spirits of good men, spirits of bad men, spirits in and out of the body, besides spirits of wine, gin, rum, brandy, whisky, &c. Also, it may be conceded that the spirits of the one do not always agree with the spirits of the other. Again, may not the process of distillation be a method of fixing the spiritual or never-dying substance and principle of the grain? or that which causes a grain of wheat to come up as wheat, and not a cabbage? And in like manner to fixing the spirit of the grain, may we not some day arrive at sufficient chemical knowledge so as to be able to fix the "life principle" of animals with chemical powers and properties as far transcending spirits of wine as the latter substance is above a dish of "gooseberry-fool?"

I do not mean to go so far as to expect that we shall be making a marketable commodity of "concentrated spirits of malefactors" for dissolving locks, bolts, and other securities of treasure, but I expect we shall be getting a sort of "wonderful something" somehow.

When we take alcohol into our bodies corporeal, may it not commence at once to "kick up a bobbery" with our bodies spiritual, they both being of a positive nature? Our spiritual bodies beginning the fight by driving the intruder through the blood, out of the lungs and skin, and in general accelerated motion; and when sufficient foreign spirit has been put into the body may not the spiritual body be driven clean out of its house and have to wait "alongside," as it were, for King Alcohol to depart and let it into its home again?

When a drunken man sees two candles out of one, may it not be on account of his half conscious condition? in saying which I presume that our spiritual body is in possession of our self-consciousness; also, that as it is driven out of its "earthly tabernacle" it begins to act independently and sees one candle, but at the same time enough consciousness remains in the body corporeal to see the other, hence the phenomenon: Is not wine a mocker? Does not drink make a man fancy he can do great things? The spiritual body being partly eliminated from its earthly mechanism is willing to do this or that, and the reason of its boasting and failure may arise from the newness of its position and the probable ignorance of the method of acting upon gross

materiality, except through the instrumentality of its earthly body. The more the opium eater throws himself into the clairvoyant condition and contemplates things in the other world, the sooner he emaciates his body and quits it forever. And when a man throws himself by alcohol into a state of *delirium tremens*, may he not have debased his spiritual body so as to come *en rapport* with low and malicious spirits, enough consciousness remaining in his body to see and be terrified at their capers? Though from what little experience I have had in that line, I know the forms to be seen are not always ugly.

Now, in "continuation of our discourse," might not the spiritual body of Mr D. have got rather used to having to "turn out" for King Alcohol, and so have learned to do a little on its own account? Probably on the night in question the two came together as far as the inside of the street door, and here the separation took place—the spiritual body walking upstairs to bed, perhaps by itself, leaving the grosser body below in disgust. Supposing such to have been the fact, and that the mother was not deceived in hearing a light footstep ascend the stairs, it would follow that the body spiritual was subject to the laws of gravitation, or it could not have made a noise on the stairs by the friction of its feet; but then it could not have got into the bed-room without opening the door first, and neither of the women heard any noise of a door opening previous to the talking in Mr D.'s room, for if it could have gone in noiselessly I do not see why it should require to have been heard on the stairs; and by the way, may not drink and debauchery in general tend to engross the nature of our spiritual bodies, rendering them more lead-like and chained to the surface of the earth? Though all this contains a great deal of uncertainty and conjecture, yet of one thing I am certain, which is the fact, that Mr D., *in propria persona*, was at the time in a negative state with regard to the law of impressions. He was fumbling at the street door, trying to shut it, when the landlady spoke. She imagined there was a strange man there, so did he, and when I offered my services with respect to punching the stranger's head, he was quite ready to do so himself. He had lost his self-control and consciousness, and was performing "biologically" whatever we impressed him with. It may be superfluous to state that he had no recollection of what had taken place when he awoke sober. The noise that he made in opening the street door no doubt awoke the landlady and her mother, but only the mother heard the footsteps on the stairs; probably the other was not quite awake.

Here I will go into the region of imagination again, and wonder as to what the body spiritual did when the landlady ushered in the body corporeal with a light in his hand, and an injunction to look for itself. Could it jump into its skin again? probably not, that being too full already with the spirit of vegetation; perhaps after much difficulty, having got its earthly body lain down to snore in safety, it may have taken a tour into "Dreamland" after pursuits more entertaining.

"Third-and-a-halfly."

Now, my friends, it may be said by the literati, the ignorami, and the Mrs Grundi, that "our discourse" is all "bosh" and "moonshine;" and because the young man (our subject) was drunk that I also

was drunk, that the mother was partially moony, and the landlady three sheets in the wind; and, in fact, that we must have been all on the fuddle, and that our spirits all appeared to us in the retail form across the counter of the "Marquis of Granby." Well, let them laugh, it will do them good whether they are mistaken or not.

"A little bit more," and "in conclusion."

Anti-spiritualists and many others often set down spiritualists as a parcel of "deluded donkeys," while "experienced spiritualists" often know non-believers to be great fools as regards their own happiness, both in this world and the next; so that the "compliments of the season" are handed about from one to the other, much to the discomfort of the feeble-minded and the timorous.

Many believe their happiness is to be secured in the next world by some outlandish or no connection with the body performance in this, and get their heads muddled about the "efficacy of faith," redemptions, atonements, &c.; very few try the efficacy of "common sense." A few only know the redeeming qualities of "soap and water," while many believe in the efficacy of an "ugly mug," and go about with a long face in this world for nothing; when probably the same "deluded," on picking up more sense in the next world, and perceiving how they neglected to study the laws of health in this, and the time they wasted in studying their neighbour's actions instead of themselves, and what a pleasant and jolly world they might have found it if they had had more sense while they were in it, will pull a longer face than ever—the only difference being that they will then have found out something worth pulling it for.

O. L. C.

[Our correspondent is an "Old Salt," and we give his suggestive communication in the peculiar knotty style in which he wrote it, *verbatim et literatim*. We have to apologise for allowing it to "lie alongside" so patiently before it could get aboard our crowded craft.]

THE MUCHELNEY MYSTERY.

MR H. G. ATKINSON encloses a newspaper excerpt, that "several scientific gentlemen have visited the 'Haunted House,' and it is stated that the result of their inquiries and investigations has only been to add to the mystery. They say they are unable to offer any explanation of the phenomena." He adds—

"Supposing these phenomena, and all that the spiritualists believe in, were caused by some spiritual agency, would that solve the mystery? Certainly not, but only add to the perplexity, and the difficulties of science, and even in regard to the ordinary operations of our common nature, so far as the law of action and the source and *modus operandi* of every action is concerned; for no one supposes that spirits act in defiance or independent of fixed determining laws; and in my opinion, the irregular and extraordinary effects, as in all other sciences, when rightly interpreted, will cast light upon our ordinary actions, and thus the rejected and despised facts in the end become the very corner-stones of a real science and philosophy of man. If the spiritualists would go down and investigate the Muchelney case, I have no doubt but more

remarkable phenomena would be elicited by the action and influences of their own imaginations and beliefs on the medium, and such facts as would tend to confirm their faith rather than enlighten their understandings; for we know in such matters how faith operates as well as the influence of scepticism, so that we find difficulties on all sides, but such as must be recognised and accounted for before we can truly interpret."

The thought that a knowledge of the causes of exceptional phenomena will cast light on the operations of our ordinary state, is the cardinal belief of spiritualists; and if "no one supposes that spirits act in defiance of laws," why refer to it in the above connection? If the assertion that spirits cause the phenomena offers no explanation, will the denial put the investigator in any better position? Are not all phenomena, of whatever kind, "spiritual manifestations" of one grade or other, either cosmic and automatic or conscious and intelligent? These are self-evident matters, about which there can be no belief nor imagination, if the mind is left free to accept facts. That the Muchelney phenomena are of the cosmic order, there appear indications; and yet they may be a partial effort of some controlling intelligence or structure of a higher grade, and possessed of superior dynamics to the tables. Consciousness, intelligence, &c., are the properties which exist in the lower forms of matter, developed and intensified through the medium of superior organic conditions, so as to comprehend a wider series of relations—to exhibit in practical operation a greater range of universal principles. Hence everything is immortal. The stolid firmness and solidity of the rocks, unconsciously manifested in them, and the general institutions of the universe, is consciously represented in the moral attributes of man. Forms and shapes are subject to mutation, but properties—that which constitutes individuality, never. A man is individualised as much in his literary composition, caligraphy, voice, actions, shadow, and other phenomena, as in his organic structure; and even more so, for some of these will endure when the external form has passed away. But if cosmic properties are thus immortal, and capable of ascending into conscious forms, is their career then ended? Has human investigation exhausted the degrees of organic refinement to which matter can extend or does extend? and in these higher states, are not the indwelling properties or characteristics more indelibly exhibited than in the lower states of matter? Are firmness, determination, and resistance not more fully manifested in the human being than in the "everlasting rocks," which the power of man can uproot and transform? If, then, this one principle be intensified, exalted, and protracted in duration by the refinement of organism through which it is functioned, is it not reasonable to suppose that other properties will increase by an extension of the refining process in yet higher organic forms? And yet again: is not all matter and are not all principles striving to ascend in the scale of being, and express themselves in the Human—in a consciousness of existence and the conditions which constitute selfhood, with their multiform relations? If so, are they destined by the scheme of things to return to their inert inorganic first state, and renew, like Tantalus, their fruitless efforts? Is it not rather more reasonable to

suppose, that the process which we observe in those sections of nature of which we are cognisant, is carried out on the same plan on planes of development altogether beyond the experience of our physical state? If so, then the materialist can never solve any question, except the mode in which the properties of organism exhibit themselves on a given plane. In this connection, his services are of the greatest value to the progress of knowledge; but his success could in nowise be interrupted by his taking a more enlarged view of his task.

THE MESMERISTS CHALLENGED.

(To the Editor of Human Nature).

EVER since the appearance of Mr J. W. Jackson's remarks on Spiritualism in your magazine in the spring of this year, I have been anxiously looking out for some more light from the mesmerists to account, on their theory, for the so-called spiritual manifestations; but although there has been much positive "assertion" and mysterious vaticination, I have not yet seen a single illustration in proof of their position. I have diligently searched through Mr Atkinson's work, "Man's Nature," but can find no case in point there. But what I do find, however, in that work are reflections and assertions some of which, to my mind, appear extremely forced and unnatural. He says: "Many persons, from fancying that mesmerism and clairvoyance indicate a spiritual existence, or something supernatural, have become converted from scepticism to the belief in a future life;" that "man is of the dust;" and says, "many seem to think there is something noble in the belief of a future and of a retribution, and of a Father in heaven." "But what," he asks, can be "more noble and glorious than a calm and joyful indifference about self and the future?" That "we must not mix up theology with science," but "follow our great master Bacon, and make a stand against the fallacy of natural theology," and not confound "the idea of creation with design or manufacture." That "from our infinite non-existence in the past, and from sleep and other states of insensibility, we might infer annihilation, a change at death, in the same manner as we suppose with regard to insects and other animals," but that "nothing in nature indicates a future life, unless men will take their desires for evidence." "Science," he says, "must be wholly cleared from theology, or we shall be stopped at the very entrance of the temple by some self-constituted authority, or 'pampered menial,' and beaten back, and the simplest truths be obscured again for ages."

Now, sir, although I quite agree with Mr Atkinson in the idea he expresses that science must not be propped up by the dogmatism of theology, and that the bible of nature is the only bible it should look to for its authorities, I wholly fail to perceive the point of his assertion that in nature there is no design; on the contrary, I find that human design which he holds up as the only kind, is but a miserably feeble attempt to copy the wonderful design omnipresent in nature; and I have no hesitation, taking nature as my guide, in saying that his idea about man being of the dust is a pernicious fallacy; and his scintillations

about the nobleness and glory of a calm and joyful indifference of self and the future are simply the fantastic tricks of a misdirected mind, and finding no response in the nature of man, or other forms of life, are neither glorious, dignified, nor natural.

There is a highly interesting and philosophical work published anonymously; but, as I am not in the habit of taking the "say so" of man or book without investigation, I wrote to Professor De Morgan, the reputed authority, for information as to his reported connection with it, and received from him the following reply:—

"91 Adelaide Road, N.W.

April 3, 1868.

"A. B. Tietkens, Esq.

"Sir,—It never has been any secret that the book "From Matter to Spirit" was written by *my wife*, and the preface by *myself*.

"For the last two years, I think, Longman has advertised our names.

"I vouch, of course, for the facts mentioned in detail at the end of the preface; but there are some in the book, of the truth of which my knowledge is personal, and of nearly all, I can testify that I heard them long before they were printed, and that they did not *grow*.—Yours faithfully,

A. DE MORGAN."

Now, one of the facts of the truth of which Mr De Morgan's knowledge is personal, is thus related by him in his Preface to "From Matter to Spirit":—

"Ten years ago, Mrs Hayden, the well-known American medium, came to my house *alone*. The sitting began immediately after her arrival. Eight or nine persons were present, of all ages, and of all degrees of belief and unbelief in the whole thing being imposture. The raps began in the usual way. They were to my ear clean, clear, faint sounds, such as would be said to *ring*, had they lasted. I likened them at the time to the noise which the ends of knitting-needles would make, if dropped from a small distance upon a marble slab, and instantly checked by a damper of some kind; and subsequent trial showed that my description was tolerably accurate. I never had the good luck to hear those exploits of Latin muscles, and small kicking done on the leg of a table by machinery, which have been proposed as the causes of these raps; but the noises I did hear were such as I feel quite unable to impute to either source, even on the supposition of imposture. Mrs Hayden was seated at some distance from the table, and her feet were watched by their believers until faith in pedalism slowly evaporated. At a late period in the evening, after nearly three hours of experiment, Mrs Hayden having risen, and talking at another table while taking refreshment, a child suddenly called out, 'Will all the spirits who have been here this evening rap together?' The words were no sooner uttered than a hailstorm of knitting-needles was heard, crowded into certainly less than two seconds; the big needle sounds of the men, and the little ones of the women and children, being clearly distinguishable, but perfectly disorderly in their arrival.

"For convenience, I shall speak of these raps as proceeding from spirits—the reader may say that the spirit was Mrs Hayden; the party

addressed, a departed friend, the devil, or what not. Though satisfied that the sounds were made amosgepotically,* I prefer the word spirit as briefer than 'amosgepotic influence.'

"On being asked to put a question to the first spirit, I begged that I might be allowed to put my question mentally—that is, without speaking it, or writing it, or pointing it out to myself on an alphabet,—and that Mrs Hayden might hold both arms extended while the answer was in progress. Both demands were instantly granted by a couple of raps. I put the question, and desired the answer might be in one word, which I assigned; all mentally. I then took the printed alphabet, put a book upright before it, and, bending my eyes upon it, proceeded to point to the letters in the usual way. The word *chess* was given, by a rap at each letter. I had now a reasonable certainty of the following alternative: either some *thought-reading* of a character wholly inexplicable, or such superhuman acuteness on the part of Mrs Hayden that she could detect the letter I wanted by my bearing, though she (seated six feet from the book which hid my alphabet) could see neither my hand nor my eye, nor at what rate I was going through the letters. I was fated to be driven out of the second alternative before the sitting was done.

"At a later period of the evening, when another spirit was under examination, I asked him whether he remembered a certain review which was published soon after his death, and whether he could give me the initials of an epithet (which happened to be in five words) therein applied to himself. Consent having been given, I began my way through the alphabet, as above: the only difference of circumstances being that a bright table-lamp was now between me and the medium. I expected to be brought up at, say the letter F; and when my pencil passed that letter without any signal, I was surprised, and, by the time I got to K, or thereabouts, I paused, intending to announce a failure. But some one called out, 'You have passed it; I heard a rap long ago.' I began again; and distinct raps came, first at C, then at D. I was now satisfied that the spirit had failed; and I thought to myself that it was rather hard to expect him to remember a passage in a review published in 1817, or thereabouts. But, stopping to consider a little more, it flashed into my mind that C. D. were his own initials, and that he had chosen to commence the *clause which contained the epithet*. I then said nothing but 'I see what you are at: pray go on,' and I then got T (for the), then the F I wanted—of which not one word had been said,—and then the remaining four initials. I was now satisfied that contents of my mind had been read which could not have been detected by my method of pointing to the alphabet, even supposing that could have been seen.

"I gave an account of all this to a friend who was then alive—a man

* "I present this word as one which will be found very convenient: it may frequently effect a compromise. For example, I have lately heard of some one who declared in an elaborate article that he would not believe the evidence of his senses unless the facts presented were capable of explanation on some (by him) received hypothesis. I could go with him as far as this, that I would not trust my own eyes and ears for anything except what could safely be attributed to an amosgepotic source."

of *ologies* and *ometers* both—who was not at all disposed to think it any thing but a clever imposture. ‘But,’ said he, ‘what you tell me is very singular: I shall go myself to Mrs Hayden: I shall go alone and not give my name: I don’t think I shall hear anything from anybody: but if I do I shall find out the trick; depend upon it, I shall find it out.’ He went accordingly: and came to me to report progress. He told me that he had gone a step beyond me, for he had insisted on taking his alphabet behind a large folding screen, and asking his questions by the alphabet and a pencil, as well as receiving the answers. No persons except himself and Mrs Hayden were in the room. The ‘spirit’ who came to him was one whose unfortunate death was fully detailed in the usual way. My friend told me that he was ‘awestruck,’ and had nearly forgotten all his precautions.”

Will any of the gentlemen professing a knowledge of mesmerism furnish this magazine with a clearly expressed explanation of these facts upon their theory? If they will do this, we shall begin, perhaps, to see our way out of the cimmerian darkness, and perhaps be able, once for all, to cook the goose, or lay the ghost of modern Spiritualism.

I would further remark that the spiritual theory is not adopted from a supernatural basis, as Mr Atkinson supposes, but exactly the reverse. The theory of intelligent spiritualists is, that there is nothing supernatural, but that every manifestation of the universe is the result of fixed, unchangeable, and inflexible law; and that the idea of supernatural interference, with the uniform operation of God’s laws operating through nature, is a mere relic of mythological superstition, the spectre of which many minds in their ignorance mistake for scientific Spiritualism.

A. B. TIETKENS.

EXPLANATIONS OF SPIRITUAL PHENOMENA.

(To the Editor of *Human Nature*.)

Sir,—The view propounded by Mr Henry G. Atkinson (*Human Nature*, Oct. 1, pp. 491-493), that the so-called *spiritual* phenomena are produced, not by the spirits of the *dead*, but through the unconscious agency of the *living*, is by no means new, and has been maintained by many writers in recent times. Among these I would especially cite Perty,* doctor of philosophy and medicine, and professor at the University of Berne, who explains almost every case as he goes along in this way. A good specimen of his mode of treating the subject is found in the supplement, p. 48, where, speaking of the Baron de Guldenstubbe, he has the following:—“Guldenstubbe, in the first instance, locked a piece of white paper and a sharpened pencil in a box, and kept the key constantly about him, without saying a word to any one on the subject. He waited twelve days in vain, but on the thirteenth (13th August, 1856), he found mysterious characters on the

* *Die mystischen Erscheinungen der menschlichen Natur*, Leipzig and Heidelberg, 1861, a work which, with the supplement (*Die Realität magischer Kräfte und Wirkungen des Menschen gegen die Widersacher vertheidigt*, 1863), extends over 853 closely printed octavo pages, and contains a full account of the best authenticated *spiritual* or (as he calls them) *mystical* phenomena in all ages, together with a full development of his own theory concerning their production.

paper. He then repeated the experiment ten times the same day, and always with success, and on the next day twenty times. Then, leaving the box open, and keeping his eyes constantly upon it, he saw characters and words in the Esthonian (his own native) language forming or graving themselves on the paper, without any movement on the part of the pencil. From that time forward, therefore, he placed white paper only either on his own tables, or on sarcophagi, urns, &c., in the Louvre, at St Denis, St Etienne du Mont, and in cemeteries, and obtained similar results, both when alone and in the presence of witnesses. Why (Perty goes on to ask), if they were spirits who wrote, why did they not write the first day? why not until the thirteenth day, and then only indistinctly? Is it not clear that in Guldenstubbe himself, who went every day to look at the paper with continually increasing expectation, the faculty of spirit-writing (so-called) gradually developed itself; and that when once he had obtained this faculty, he thenceforth, at will, and without any further difficulty, was able to employ it?"

This view of the matter had, however, already, to some extent at least, been taken before Guldenstubbe wrote his book (1857), for he endeavours to refute (p. 73) what he calls "*l'objection absurde qui voudrait réduire a phénomène merveilleux à un reflet étrange de la pensée de l'auteur.*" Indeed, Perty himself allows that the same view was held by Cornelius Agrippa of Nettesheim, who died at least 300 years ago.*

This unconsciously exerted inner-power is called by Perty a man's "*magisches Ich*," or magic self, which corresponds exactly to Mr Atkinson's own expression, a man's "*own Double*." Perty, however, differs from Mr Atkinson in this. Mr Atkinson—so I gather from his writings—believes that there is in man nothing but matter and its qualities.† Perty believes that man's "*magic self*" is really a spirit or soul, and, as such, not a mere quality of matter, but immortal, though he does not pretend that after death it retains its individuality.‡

* He quotes a letter from Agrippa (Book V., letter 14), dated Lyons, 1527, in which the writer, after speaking of magicians, astrologers, alchemists, and their reported wonders, goes on to say:—"Atque hoc est, quod te nunc scire volo, quia nobis ipsis est omnium mirabilium effectuum operator: qui, quicquid portentosi Mathematici, quicquid prodigiosi Magi, quicquid invidentes Naturæ persecutores Alchimistæ, quicquid dæmonibus deteriores malefici necromantes promittere audent—ipse novit discernere et efficere, idque sine omni crimine, sine Dei offensa, sine religionis infuria. In Nobis, inquam, est ille mirandorum operator,

Nos habitat, non tartara, sed nec sidera cœli;
Spiritus, in nobis qui viget, illa facit."

† It must not be supposed that I wish to make this a reproach to Mr Atkinson. I myself have a strong tendency to Materialism, although my mind is not made up either one way or the other. I can, I think, therefore, lay a stronger claim to impartiality than Mr Atkinson can, whose mind seems to be fully made up.

‡ Perty has very peculiar notions. He contends that every celestial body has an individual spiritual principle as its basis, and is an organism composed, like man, of matter and spirit. According to Perty, therefore, all matter, inanimate as well as animate, has a spiritual principle. This would at least enable us to understand the theory put forward long ago, but recently again brought forward by Professor Tyndall at Norwich, that, namely, the formation of living organisms may be compared to that of crystals. In both cases the spiritual principle would be the operating cause. Perty calls the spiritual principle of the Earth,

Perty, therefore, whilst agreeing with Mr Atkinson that the spirits of the dead have nothing to do with the phenomena, still agrees with spiritualists in general in this, that he believes a spirit to be concerned in them. Mr Atkinson, on the other hand, has nothing in common with the spiritualists, and agrees more nearly with Mr Bray,* who—apparently borrowing the idea from Mr Guppy (author of “Mary Jane”)—refers the phenomena to “a mental or thought atmosphere—an emanation from all brains” (p. 107).†

I quite agree with Mr Atkinson that in the case of Mrs Hardinge, it is unnecessary to attribute her “inspiration” to anything beyond her “own spirit‡ or inner unconscious self;” but I must say that his (as well as Mr Guppy’s and Mr Bray’s) explanation (?) of spiritual phenomena in general seems to me far less intelligible and easy than the spiritual explanation which he would supersede, and at best, to be nothing more than a basis upon which, at some future time, an explanation might be grounded. The spirit theory is at least intelligible, or, at any rate, one seems to be able to understand it, “ponderously difficult” (to use Professor de Morgan’s words) though it be; and it is equally intelligible whether the spirits concerned are those of the living or the dead. But how a mere emanation§ from the brain of any one can produce the so-called spiritual phenomena, and in many cases effect what that brain itself (or the owner of it) is ignorant of, or would, through the agency of the muscles of its own body, be altogether unable to effect—I, for my part, am utterly unable even to form a notion. I would ask Mr Atkinson, therefore, as he seems to consider his theory entirely sufficient, to be kind enough to give me some notion of the *modus operandi*; for, if he cannot do this, he is merely, so it seems to me, “darkening counsel by words without knowledge.”

Cambridge, Oct. 17, 1868.

F. CHANCE.

The victim of the “evil influences” described in our September number is yet without relief from his sufferings, and is anxious for some advice on the matter. Such of our readers as can furnish information, it is hoped will freely afford it. If some clairvoyant medium would consent to visit the place, the act would be gratefully received.

Ordaemon; that of the Sun, Heliodaemon; that of Mercury, Hermodaemon, and so on. Above all these spiritual principles is the Universal Spirit, from whom they all emanate, and by people generally called God. Perty’s doctrine is therefore a kind of multiple Pantheism.

* Force and its Mental Correlates. Longmans & Co. 1866.

† The majority of spiritualists have, I believe, long held that most of the phenomena are occasionally produced through the unconscious action of the spirits of living people alone; only they think that the spirits of the dead are much more commonly concerned in their production.

‡ Mr Atkinson here uses the word “spirit,” though I expect he understands by it merely the qualities and faculties of the brain. If so, such a use of the word is to be deprecated as misleading.

§ An emanation, which is altogether hypothetical, and which no one yet has (that I am aware of) even claimed to have seen. Now, hundreds of people have asserted, rightly or wrongly, that they have seen spirits; and as Professor de Morgan remarks, “it is more likely that P. has seen a ghost, than that Q. knows he cannot have seen one.” So the spirit theory has, so far at least, the advantage.

PSYCHOLOGICAL PHENOMENA.

THE GLASGOW PAINTING MEDIUM.

SCOTLAND, to the astonishment of many who thought they knew her well, has gone in with considerable spirit to the investigation of Modern Spiritualism. Foremost among its students are the enterprising people of Glasgow, who for some years past have had a vigorous association; and during the course of their inquiries they have witnessed some very extraordinary phenomena, embracing nearly every phase of the manifestations. Perhaps the most striking and interesting result of their labours has been the development of a painting medium of more than ordinary merit. Many of our readers have either seen some of the paintings produced, or witnessed the medium himself actually at work; while many more have had their curiosity aroused by reading a stray notice of his doings. We have resolved, at the request of several who are deeply interested, to give a somewhat detailed account of the present position and history of the medium and his work. For the sake of those who have no opportunity of seeing such peculiar manifestations, we shall give a picture of

THE MEDIUM AT WORK.

By the kind invitation of Mr H. Nisbet (who acts as "medium" between the public and Mr D. Duguid, the painter), we paid a visit recently, accompanied by an old mesmeric friend, to see how matters were progressing.—We may here state, that we have been personally acquainted with Mr Duguid, Mr Nisbet, and all the parties more immediately concerned, for some years, and can testify to their thorough honesty of purpose, and gentlemanly conduct in giving every reasonable facility to those interested in the investigation of such phenomena.—Having had the novelty of the matter brushed off by previous examination, we were the more able to examine and watch critically the various movements of the medium.

On arrival, we found several gentlemen before us, and ere long there was a company of six or seven to watch the proceedings—several of them for the first time, and somewhat sceptical. Our host had laid out for inspection several of the finished paintings, including some of the medium's first attempts, which enabled all present to judge of the progress that had been made. Having examined these carefully, and had a friendly chat on the subject, Mr Duguid now entered the room, when we all sat down and kept quiet. The medium placed himself in a chair, and sat quietly for a few minutes, when his eyes closed, and he appeared like a person in a common sleep. Presently he rises from the chair, advances a step (his eyes still firmly closed), smiles, shakes hands with the invisibles (three in number), and bows politely, with an air of reality about the affair that is somewhat amusing to onlookers; realising the picture of Ben Jonson—

"He's up, and walks

And talks in his perfect sleep, with his eyes shut,

As sensibly as he were broad awake:

He'll tell us wonders!"

The introduction over, he walks up to the easel, which had been placed almost beneath the gasalier, for the benefit of the strangers. A small landscape, already half finished, was to be his work. But now that he is entranced, we may take a good stare at him without being considered rude. He is of ordinary stature, and strongly built. His temperament seems principally what is known as bilious, with a good dash of the fibrous, indicating a quiet, receptive, plodding character, with considerable muscular endurance. As usual with such temperaments, his face is sallow and dark, and well supplied with hirsute appendages. The head is large and well shaped—in fact, a good specimen of the national type: pretty strong in the reflective organs, and broad about Caution; the perceptive somewhat prominent; the whole head high above the ears, which is said to give an æsthetic tone to the mind. He seems principally deficient in Ideality, the head narrowing considerably in that direction; the appearance about the eyes, too, indicates a lack in the organ of Language; and there is likewise a slight want in the region of Self-esteem. Out of trance, he is quiet and retiring, and he retains this peculiarity while entranced, rarely speaking till the painting is over.

Lifting a chair to the easel, and taking a close look at the painting, he now proceeds to get his paints in order, which are placed on a small table by his side, in a box. The required colours being mixed up, and the brushes prepared, he commences in right earnest.—Here we may remind the reader, that the medium's eyes are firmly closed, and that the closer he seems to look at the picture, the tighter his eyebrows are pressed.—All present were surprised at the rapidity with which he worked—seemingly with as much freedom as if painting the pannel of a door. He stops for a few seconds occasionally, and looks at the picture knowingly, sometimes rising from the chair and retiring a step or two. If not pleased with some part of the work, he immediately covers it over with white paint, and reproduces it. We have seen him do this repeatedly. One gentleman knelt down at angle before him, to make sure that his eyes were closed. To show that the light was of little consequence, except to enable us to see, the gas was screwed out, except one jet, which was lowered as far as possible; and even the glimmer from this peep was obscured by holding our hand between it and the canvas, so that it was impossible to tell what he was painting. We had carefully noted the appearance of the work before lowering the gas, and on turning it up suddenly in three minutes, found he had introduced several small boats on the loch in the foreground, and had brought out more distinctly a castle which stood on the margin of the water. He then, to our astonishment, with what appeared to be a few careless daubs, inserted a pleasure boat, in which were several figures. He continued to paint in this manner for upwards of an hour, when he took a common card from his pocket and commenced a rough sketch of a landscape, for the purpose, apparently, of using up the paint on his brushes. He now carefully put the paints in order, wiped his brushes and palette, closed his box, and turned round his chair, as if done with painting for the night.

Having risen from his chair, he appears from the lively expression on his face to have some pleasant banter with one of the spirit painters

who influence him (Jan Stein, we are told); then sitting down again, the spirit, through the medium, says he is ready to answer any questions from those present. It was here explained that the medium did not hear the questions himself, but that the spirits hearing them, impressed Mr Duguid to answer. Various questions were put, and answered generally to the satisfaction of the inquirers; but as they were mostly of a commonplace character, we shall not trouble the reader further with them. The questioning over, the medium now rose, shook hands with the invisibles, bade them good-night, bowed politely, and sat down. To prevent the light hurting his eyes when he awoke, the gas was lowered. In less than five minutes he awoke, rubbed his eyes, and looked as human as any present. On questioning him, he said he had but a very faint impression of anything that transpired while he was entranced.

Such is a faithful report of the results of the seance, described as it would strike a stranger. We shall now, from authentic sources, give

A BRIEF HISTORY OF THE MANIFESTATIONS.

Mr Duguid is about 35 years of age, and a working cabinetmaker by profession. He has had no education further than is common among the working classes. He is rather shy and retiring, speaks but little, and finds considerable difficulty in expressing his ideas. He is in good health, and has none of the hysterical traits which are thought by many to be the origin or result of such peculiar powers. He never studied or attempted drawing or painting before he was "influenced" while investigating Spiritualism.

At the beginning of 1866, he was led by curiosity to witness some of the table-tilting manifestations at the house of his friend Mr Nisbet. He was sceptical at first as to the agency of spirits in the matter. At one of these sittings he began to experience curious sensations, such as shaking of the arms, accompanied by a cold current running down his spine—particularly when touched by Mr Nisbet. Violent movements of the table soon followed; and on asking who was the medium, it was rapped out, Mr Duguid. Upon this all left the table but Mr D., who sat with his fingers lightly placed on the surface. The movements soon became so violent that he had to rise from his seat, and follow the table in its perambulations through the room. At another time distinct raps were heard, like the dropping of beads on the surface of the table.

Becoming deeply interested, he pursued the investigations at home, in company with a young friend, when both he and his companion were developed as *seeing* mediums. While sitting in a darkened room, they could perceive shadowy forms passing to and fro, as if floating or gliding through the air. Some of the forms had a luminous appearance, while the aspect of others was dark. Mr D.'s little boy being present on one of these occasions, he suddenly called out that some one was lifting him up; and on putting out their hands, they felt him distinctly suspended in the air, his feet being at least 18 inches from the floor.

His first attempts at drawing took place in the house of Mr Nisbet, under the following circumstances:—While sitting at the table, he was mentally impressed to call in the aid of a young lady, a writing and

trance medium. After sitting for some time, her hands feeling cold, she put her right hand on Mr D.'s left, to let him feel how cold it was, when at once his left hand began to move. Thinking he was about to be developed as a writing medium, a pencil and paper were laid down, when the pencil was picked up, and various figures were drawn on the paper. Though very rude, the design of a vase with flowers could be made out. In the same awkward position, viz., with his left hand, on which the right hand of the lady rested, he drew the section of an archway. The guiding "influence" gave the name of "Marcus Baker," and promised to return.

Two days afterward they held another seance, when the hand of the medium was controlled to draw, with coloured pencils, a basket of flowers and fruit, a portrait of the spirit, and several heads. He still used his left hand, encumbered with that of the lady medium; which was done, they were told, that it might the more readily convince sceptics. At the next sitting they were allowed to provide water colours, with which he painted an elaborate symbolical picture; but by this time he was using his right hand, while the aid of the young lady was dispensed with. He now wrought with closed eyes, and appeared so deeply entranced as not to hear them speak. It was found that though he could not hear them, the spirit could, and was able to reply to them through the medium, although unknown to him. Through inquiries, they learned that the spirit was that of a Dutch painter; that he was born in 1636, and died in 1681; that "Marcus Baker" was not his real name, which he declined to give; but that he would furnish them with the means of learning his name, viz.—by reproducing, through the medium, one of his principal pictures.

This promise he began to fulfil at a subsequent sitting, by sketching the outline of a waterfall—a wild scene of rock and crag, with pines growing from their clefts; a hill, crowned by an ancient fort, towards the right; on the left, a hermit's hut, with a rustic bridge leading to it over the foaming water. The medium, when awake, said that while entranced he could see and converse with the spirit, and described him as a man of melancholy aspect, wearing a strange old-fashioned dress. He always came accompanied by a beautiful female spirit, who, along with the painter, shook hands with the medium. He also gave an account of the hardships he endured while on earth, which brought tears to the eyes of the medium.

This painting was begun on the 18th April, and finished on the 21st—four hours being the time actually employed on it. When completed, the initials "J. R." were observed in the left hand corner. None of the party could recognise it as like anything they had seen before, and they had no idea how to prosecute the inquiry, when fortunately an artist having called to see it, he thought he recognised the picture as one he had seen somewhere, or at least an engraving of it. On looking over "Cassell's Art Treasures Exhibitor," at page 301, he found an engraving entitled the "Waterfall," by Jacob Ruysdael, acknowledged to be his *chef d'œuvre*. On comparing the engraving with the picture, it was found to resemble it so closely as to be almost a fac simile; the only difference being that in the engraving there were

two or three figures on the rustic bridge which were absent in the painting.* On being questioned as to the difference at the following seance, the spirit replied that the figures were not by himself, but were put in by his friend Berghem; which, upon reference to the biography of Ruysdael, was found to be correct. In the same biography were found many facts corroborating the sad history previously given to the medium. Up to this time, Mr Duguid had not been made aware of the discovery, but on awaking from the trance, he was shown the engraving, and a portrait of Ruysdael which accompanied it, when he at once recognised the likeness as that of the spirit painter.

At subsequent sittings, the spirit artist was accompanied by Jan Stein, a celebrated Dutch painter, and a contemporary of his own. The requisites for painting in oil were now procured, and the medium commenced at once to put them in use, painting a number of small sketches under the combined influence of Ruysdael and Stein. Up to the present time he has painted between forty and fifty different pictures, of all sizes. They show a steady progress in the manipulative department. He was told at the beginning that he would gradually improve, and that ultimately he would be able to paint out of trance, without being controlled by the spirits. He has attempted more than once to work a little at the painting while in his normal state, but only succeeded in spoiling them, and had to be entranced before he could remedy his blunders.

As to the merits of the paintings as works of art, we do not pretend to be competent judges; but many professional men who have examined them declare that they are of a superior order, and characteristic of the school of painters from whence the inspiration is said to come. Many of them, to our eyes, are exceedingly pretty, especially some of the smaller ones. He excels in moonlight scenes, and shows great power in depicting the effects of light on old ruins and through trees. Judged from a common standpoint, they would be extraordinary works for a working-man to paint, without previous education and preparation; but when to this is added, that they are done with the eyes shut, in the dark, or only with gaslight, which is known to be quite unsuited for painting,—then we may say that they are most marvellous indeed.

The subjects of many of the paintings are scenes which Mr Duguid has personally visited, while others are compositions, the images of which are brought before his mind's eye by the spirit artists. Mr Duguid has been entranced frequently while in the country, in the open air, and in that state taken rough sketches which were afterwards elaborated at home. He has now perfect command over the trance condition, and can go into it at any time he pleases, and under any circumstances. While in his normal condition, he is occasionally visited by his spirit friends, whose presence he perceives, though he cannot see them, by a peculiar cold current running through his body, and often hears as if his name were being called out by some one behind him.

* A Photograph of the painting and the engraving, showing their striking resemblance, accompanied by a printed description, may be had at the Progressive Library, price 1s 6d. Also a carte de visite of Mr Duguid, price 1s.

It is proper to add, that at the suggestion of his (to us) invisible guides, he went to the Government School of Art in the city for four months, at the end of the last and beginning of the present year, where he made very rapid progress in drawing. The head master of this school being at one of the seances, inquired of Ruysdael, after the painting was over, how the painters of his day prepared their paints and canvas, that they remained so long fresh. A long and elaborate answer was given through Mr Duguid, of such a nature, the teacher said, that no one but an educated and professional painter could have given it.

We might add a great many very interesting details, several of them tending to prove the identity of the spirit painter, but space forbids at present. The painting seances have now been visited by several hundred persons, many of them eminent in science and art, including clergymen and university professors; but though the closest scrutiny was observed, and all sorts of tests applied, nothing in the shape of fraud or deception has ever been discovered. No one, as yet, has broached a theory that will cover a tithe of the phenomena; but all are agreed that it is "wonderful," "extraordinary," "no canny," and so on.

THOUGHTS FOR THINKERS.

In the above narrative we have written as spiritualists, using their nomenclature to save circumlocution. The view given is that held by Mr Duguid himself, and those more immediately connected with him in the study of the phenomena; it is that held by the Glasgow Association of Spiritualists. Can any of our philosophical friends favour us with a more rational view? It is too late in the day now for the bare facts to be disputed. The mere fact of the medium's ignorance of painting, and the peculiar conditions under which he works, by no means proves the spiritual influence. We who are mesmerists, and have seen some of the wonders of clairvoyance, could nearly parallel them in point of marvel. Abercrombie in his "Intellectual Powers," Macnish in his "Philosophy of Sleep," and Carpenter's "Principles of Physiology," each gives cases in which persons have done wonderful things with their eyes shut, while in a somnambulistic state, where there was no spiritual influence at work, so far as could be known. We had a clairvoyant ourselves who could describe a steel engraving by passing her fingers over the face of it, while asleep; and another little girl who could read a book with her eyes closed, and bandaged over with several plies of a handkerchief. The troublesome part of the matter is the painting of that "Waterfall," and the after discovery of its being a fac simile of a previous one, as well as the initials and dates happening to correspond; while the medium and his friends were quite ignorant of the existence either of the painter or his work.

The ingenious theories of Mr Bray in his "Force and its Mental Correlates," account readily for many of the phenomena believed to be spiritual; but they do not get over such peculiarities in the intelligence as are displayed in the above case. Would Mr Bray assert that Mr Duguid got an influx from the "mental or thought atmosphere" of the appearance of the "Waterfall," and at the same time the ability to paint it? And if so, how account rationally for him asserting that it

was the individual spirit of Jacob Ruysdael that was operating through him?

Clairvoyance or lucidity, in its various forms, is the sheet anchor of the philosophical opponents of Spiritualism. Unfortunately for the "general public," the one is about as little believed in as the other. But our friends on the Opposition benches, we think, "blow hot and cold" very frequently on their hobby. "Clairvoyant" and "Medium" are generally recognised as convertible terms. Here, on the one hand, we have our friends extolling beyond measure the endless powers of a good lucid, and often placing implicit faith in their sayings; but so soon as the same lucid tells them they have had ocular demonstration of the presence and power of disembodied spirits, and that they are indebted to the said spirits for some of the information given,—no, they won't believe *that*. This is the "unkindest cut of all," to be turned on and betrayed by those whom they thought to afford a means of escape. Our materialistic Cæsar is "wounded in the house of his friends." So far as we can learn, the majority of clairvoyants are mediums, and have intimate communion with those in higher states. We find this, too, in clairvoyants whose operators are disbelievers. It was so in many cases before the present spiritualistic movement could have influenced their minds. And the very portion of the public best able to look on (so called) spiritualistic phenomena with a rational eye, and least likely to be led away by its merely wonderful character, viz., the mesmerists, are those from whom it is receiving its best recruits.

No one who knew the real facts of the case could be blamed for laughing at Faraday's explanation of the movements of the tables, a few years ago—involuntary muscular action. Even your able contributor J. W. Jackson, in the eleventh volume of the *Zoist*, page 425, says: "Ordinary table-moving with contact, then, I hold to be the result of involuntary muscular motion." But look at the facts of the case: four persons, say, sit at a table, two on each side, and the table rises at either side, runs round about, or perhaps rises clear off the floor. Now, if two sat at one side only, it might easily account for the table either being pushed from them or rising at the opposite side. Or even supposing, in the case of the two at each side, the involuntary motion should be stronger at the one side than the other, this might account for the table rising on the side where the weaker couple sat; but how could it account for the table running round or rising off the floor? Involuntary muscular action!—we laugh quite involuntarily every time we think of it.—But to our mind the attempt to account for the intelligence displayed, by the mystic term "unconscious cerebration," is not much better. Were this correct, we have witnessed a medium or a circle "unconsciously cerebrating" answers which they not only were unconscious of, but consciously disbelieved when they heard them, and yet the answers were correct after all. We are quite aware this does not logically prove the spiritual hypothesis; but when we have the positive assertion of the "intelligence" for the one, and nothing but an unsupported negative theory for the other, we think most unprejudiced minds will accept the spiritualist's view of the matter.

The disbelievers in Spiritualism seem to be ranging themselves into

three classes. In the first place we have the Positivists (vulgarly called Materialists), represented by H. G. Atkinson and Charles Bray, who seem to disbelieve in the existence of a spiritual world altogether, or man's immortality (except, we suppose, in the sense that Force, though endlessly convertible, is indestructible); they believe that all our varied and wonderful powers are the result of organised, vitalised matter. Were Spiritualism proved true, they would of course require to give up many of their cherished notions, and mingle with the "great unwashed" at the "theological stage."—The second class have their champion in J. W. Jackson, and believe in the immortality and identity of the human soul; they likewise believe in spiritual influx. They do not positively deny the spiritual influence in the phenomena, but think we do not know enough of Nature's laws to warrant that conclusion. They talk ominously of the "possibilities of ecstatic lucidity" and "unconscious cerebration." When will they be satisfied that they have arrived at the ultimatum of these possibilities? We are afraid, at this rate, they will wait till they hear the "crack of doom" before they "pronounce" on the subject. There is more hope for this class than the first.—The third and great class is the "religious" world. They cannot bring science or the Bible to bear against the possibility of spirit communion; but they hear that nearly all the (so called) spirits teach doctrines at variance with their cherished rendering of the Divine law, and that if they believe in Spiritualism they cannot conscientiously remain in the orthodox churches; so they easily arrive at the conclusion that it *must* be either of the devil or all humbug and imposture. They will come round in a crowd some day—when it becomes respectable.—We have all need to cry with Goethe, "More light!"

WM. ANDERSON.

MR HOME'S MANIFESTATIONS.

Sir,—Our seances have suffered a long interruption. Long vacation has had its effect upon even mediums, and the circles which can readily be formed during the other months of the year, could not, owing to the all but universal absence of the members, be kept up. I must, therefore, step back a few months, and take from the notes I made the material for a communication this time.

We had but slight physical manifestations on the evening I am alluding to. The sultry, hot, dry air of early July had made all present very languid; and Mr Home, who is so singularly sensitive to atmospheric influences, appeared quite *hors de combat*.

After a pause of some twenty minutes, he passed into a trance state, and, whilst in this state, delivered a very remarkable address—or, if I may be allowed to use the term, "oration"—of which the following is, as far as I could take the notes, a rendering:—

"There are laws which govern the approach of spiritual beings to earth and their power of intercommunication, as also the organic life and development of man. There are dark epochs, or cycles, during which the approach of spiritual beings is all but impossible. During these periods mankind retard—dark ages set in; these dark ages are

recorded in the past of the development of the human race; they mark the absence of spiritual intercourse. But there are, and that periodically, seasons of approach—they are like to your summer months, as the darker cycles resemble your winter solstice. This alternate act, the systole and diastole of the creative act, is an all-governing law, and rules in all the phenomena of life; for the great ruling principles repeat themselves in nature's working.

“This the Egyptians well understood: in their early days, spiritual intercourse was in its summer month; but the means of preserving the records had not been invented. The Egyptians could not, but in crude hieroglyphics, record what they had been taught; printing had not yet been invented.

“I repeat, spiritual intercourse alternates like seasons, and the approach of spiritual beings is easy or difficult, just as the season is favourable or not. You are now fast nearing a period of spiritual approach. This approach, like the base of rivers—a tide swelling above another tide—will outstride the great river-current of the present. The great ocean wave behind presses onward and onward, overcoming all, rising, conquering over the current of the present. This ocean wave is waxing grandly and godly. The day is nigh that the echoes from afar will sound like trumpet-notes—like the deep organ-notes in the aisle of the cathedral—breathing forth in full diapason the advent of a spiritual life. Spiritual truth must conquer; the natures above attract you; try but to unfetter the bonds of the material, and spiritual aid will come, and the faint dawn of light brighten into a glorious day.

“At present we have so little power, can do so very little; our very language cannot convey to you what we fain would wish to say; your language is too imperfect, you cannot understand us. The germs of all are in all—only undeveloped; why do you quarrel with your weaker brethren? Withdraw not the hand you have stretched out in aid; let it rest, and blessing will come; withdraw it harshly, and the briars and thorns of passion will lacerate the flesh. We know not of time in the sense you speak of it; to us yesterday, and to-day, and the morrow are all one; bear in mind that had spiritual life hours, days, years, or even ages, our souls would weary, tire; but we never weary, for in our spiritual life the principle of the eternal breathes everlasting existence. We are not perfect; we, too, have work to do, to elevate ourselves, elevate others, draw you upwards and onwards, so to speak, by magnetic attraction. It is one of our great duties to be constantly watching over you—to guide you in your aspirations upwards to God. Our love, our sympathy, our fellow-feelings are with you; we never, never weary; we do not judge you, God alone judges you. We were as you, and who are fitter to be your guides than we who have passed through the ordeal of development you have to pass through? You ask why we always speak of love; it is because love brings us to you. God is the fountain source of love. Spiritual messages breathe love, for the essence of the Divine is his love for his created world. The spiritual world travels back to the Divine in the infinite act of love. At times it seems to us as if the earth was not yet fit for the spiritual intercommunication. The earth is not yet developed, and, until it is, dark

ages will alternate with brighter periods of spiritual intercourse. These changes of spiritual seasons the ancients well understood, and many of their symbolical figures denote the advent and departure of spiritual periods. You can the more readily understand this if we tell you that even atmospheric changes interfere, and of which you witnessed an instance to-day. To-day we tried to make physical manifestations, but could not; the atmospheric conditions were unsuitable. We felt as though we were treading on a quicksand; all our endeavours to manifest our presence failed. Now, in cycles of darkness certain elementary conditions prevail, and the spiritual intercourse becomes impossible; not the higher, all-guiding, spiritual power. The influence from supernal spheres of highest spirits permeates. So to speak, all matter enters everywhere; but our presence—a presence you alone can understand—becomes all but impossible to be made known to you. And in these dark ages mankind grope about for spiritual aid, and feel their way with the staff of superstition in the pathways of uncertain belief.”

After a short pause, and evidently having taken up another train of ideas, Mr Home continued, and said:—

“One great objection to Spiritualism is that we do not disclose the whole truth. If true, why not tell us all? is the oft-repeated remark of men. Our answer is, that you are not fit to understand our teachings. Man is not yet formed to receive the whole truth. The laws that regulate our existence differ so widely from those that regulate yours you cannot understand them. They are dynamic; well, you are material. They express principles; we in you are dynamic. But one principle we all understand—God’s infinite love; one law we all have grasped, that of immortality. The great beacon light on the ocean of the unknown future, there it stands, illumining the wide expanse of the universe—immortality, infinity in all the created beings of God. God’s love calls you onward in the voices of seraphim and angels, that rise in the glorious harmony of praise of him, the Great Infinite, Omnipresent Creator of all, above the wave-points of time. Immortality illumines the pathways on to the throne of God. This is your future; this the future of even the most forlorn, the lowliest amongst you. The peal of angel voices call you onward; our love, our sympathies, our prayers accompany you; onward, then, bearing the torch of truth in hand—onward, fearing nought!”

Mr Home now sank back into his chair quite exhausted, and, after a short pause, awoke with a shudder, utterly unconscious of what had passed. Part of the address was spoken in blank verse, and I only regret we had no shorthand writer present to take down word by word what he uttered, as my notes were very imperfect.

But I weary you. In my next, I hope to have some further accounts to give of the spirit forms that have been seen, and that under most satisfactory circumstances.

HONESTAS.

AMERICAN PHENOMENA.

MR J. H. POWELL, writing from Boston, says:—“I sat last night at a circle in Boston—Charles H. Reed, medium. I witnessed facts that in

some particulars out-Davenport the Davenports. I held Mr Reed, placing one hand on his shoulder and the other on his head: both his hands held my arm. Immediately a hand touched me all over, down my spine, upon my legs, head, &c.; then the bell came and rested on the hand I had placed on his head. A light was struck. The tambourine and table were resting upon us. But the most remarkable fact was, that the medium's coat lay on the ground, and I had not felt it leave him, although one of my hands pressed heavily on his shoulder. This evidence he gave to sceptics indiscriminately. Certainly he is a wonder. The ring test, as you have had it described in the *Banner*, was accomplished, and others I cannot now talk about, as I am desirous to finish this letter to visit him a second time."

IS IT A SPIRIT?

THE following is extracted from a letter from Mr Etchells to Mr Burns:—"If I am right, your mother-in-law's spirit *could* and *did* communicate long before she, or it, left the body, and that, too, better—much better, than she will be able to do through another medium. You can, by means of the daughter, do something to solve the question for yourself, that is, if she can see. If the spirit gives the name of any one, test it by your demanding the truth. If the spirit be the one stated, and you do the work well, it will still continue in sight of the medium; if it is not the spirit it says it is, the false covering will be instantly dissolved. . . . I am inclined to believe there is not one spirit in a thousand comes from the higher state; the remainder are all from hades, and those still holding a body."

Some of our correspondents labour under an erroneous impression in supposing that Mr Gardner attributes moral obliquity to Mr Childs in the matter of the spirit paintings. Mr Gardner means that it is Mr Childs' own spirit that does the work, though he may be externally unconscious of it, and that he will "rise superior" to the idea that it is any other spirit. We may expect to hear more of these very wonderful phenomena, with facts and arguments in reply to Mr Gardner's views on the subject.

REVIEWS.

"AIR AND WATER IN HEALTH AND DISEASE." 5s. London: Simkin & Marshall, and all Booksellers.

WE have studied, with both interest and benefit, this admirable and able work on a subject before which all *earthly* matters dwindle into insignificance—namely, the maintenance and restoration of health on true and rational principles. In this work Mr Dunlop has powerfully exposed the murderous principles of drug medication, by which the world has been deluded, and numberless millions of beings sacrificed,

directly and indirectly, for the last 3000 years. This system of poisoning individuals because they have the misfortune to be sick—as deadly and mischievous in its results as it is repugnant to common sense—did not, however, reach its real culmination till the birth of that arch-quack and charlatan, Paracelsus, A.D. 493. To this individual (who died at the early age of 48 years, with the “elixir of life” in his pocket), so recently as 327 years ago, mankind is indebted for the introduction of those powerful poisons—mercury, antimony, the favourite “sheet anchors” for “mooring their patients to the grave” of the drug practitioner, and, in proportion to their use, has been, as might naturally have been expected, the mortality of individuals, and the diminution of the aggregate stock of human vitality in the world. In “Air and Water in Health and Disease,” we have the ablest exposure extant of the drugging art and its concomitants, and a powerful exposition of the powers and efficacy of hydropathy (or, rather, hygieiotherapy) as a remedial, therapeutic, and disease-preventive system. Starting on the rational and only true view of the nature of disease—namely, *a process of purification, a friendly and remedial effort of nature*—hydropathy naturally aids and assists such efforts, instead of thwarting, opposing, and destroying them by the exhibition of poisons of the most powerful and virulent description. Ignoring all medicines or poisons, the terms being strictly convertible, hydropathy seeks, by the *natural* means of air and water modified by temperature, to bring back the system to the path of health which it has deserted by removing the causes of those symptoms, or restorative efforts of nature (improperly termed disease), by withdrawing all causes of blood poisoning, instead of aggravating them by such additions as mercury, antimony, strychnine, and the like. This beautiful system of therapeutics woos back the sufferer by submitting him to the conditions of real health, to that standard he had so erringly departed from. The chapters on the Turkish, Roman, or hot-air bath incontrovertibly establish the vast efficacy and importance of that valuable adjunct to hygiene; nor can any hospital, without such an appendage, pretend to occupy the position its name so defraudingly usurps, and which, without it, would be more properly described as a receptacle for the deluded sick, where their vitality is poisoned away, and life endangered. No work that has yet appeared has to our mind done so much for the cause of hydropathy; for which all true friends to humanity and progress will heartily thank the author. We feel the death-knell of druggery has at last been sounded by an exposure of its folly, false pretences, and destructive practice, and this principally, as the reader will be surprised to find, by apt quotations from its own most renowned disciples. If ever a bird dirtied its own nest, these gentlemen have done it with a vengeance, for the benefit of mankind and a posterity yet unborn. We can only most heartily recommend Mr Dunlop’s work to the reader, telling him it is a duty he owes to himself and society to thoroughly study and digest it. If he imbibes its philosophy, he will save himself each year he lives one hundred times the price of the work, to do justice to which in a review we feel to be quite impossible, and beyond our powers.

THE PHILOSOPHY OF DEATH.*—The Progressive Library, a series of publications chiefly reprinted from standard American works, has just been commenced by the publication of "The Philosophy of Death"—a chapter from the first vol. of the "Great Harmonia," by Andrew Jackson Davis. This treatise is one of the most striking and instructive of that eminent author's productions. As a simple and beautifully written statement of a matter of fact in the pilgrimage of the human soul, it is possessed of a high educational value. Mankind are sceptical and ignorant of the great and abiding truths of nature; hence question whether they have souls or not—whether the soul is a theological invention or a hypothetical nonentity. Clairvoyance testifies that the soul's structure is as real as the physical body, and survives the dissolution of the latter, maintaining the individuality, and continuing the consciousness of the person it represents. This beautiful and most valuable fact is nowhere told so pleasingly, convincingly, and impressively as in the publication before us. To those bereaved of friends and relatives, it falls like soothing balm upon the feelings, while it illuminates with the brightest rays of eternal truth the stunted and doubting intellect. Thousands have blessed Mr Davis for writing this single chapter, and testimonies already pour in upon us as to its usefulness in its popular form. Even seers, and those who have experience in spiritual phenomena, are much strengthened under affliction by its genial magnetism. The cause of education in spiritual science cannot be promoted in any better way than by the liberal distribution of this tract to such as have been deprived of friends by physical dissolution. The style in which it is printed is remarkably neat and tasteful, and the price (2d) at which it is offered is certainly such as to render this series exceedingly popular. The friends of progress will be culpable of gross negligence if they fail to take advantage of the facilities this beautiful and cheap series affords them. We have calculated that a volume of the "Great Harmonia," now selling at 7s 6d, might be placed in the hands of the public for the sum of half-a-crown in the form of the series under notice. Respecting the advent of these cheap reprints, Mr Davis writes to the publisher: "I don't regard the people of England as in sufficient sympathy with the Harmonial Philosophy to sustain any efforts of consequence in that direction." This we feel to be true; but yet, however useful the new series may be, it cannot be said to incur operations of much consequence as an undertaking. He continues: "If you, my friend, aided by the few sincere ones your enthusiasm has awakened, can publish tracts or books compiled from my volumes, you are most welcome to anything bearing my name." For this kindly and hearty offer we hope the thanks of those who estimate its value will be returned in a full acceptance of the benefits which may be derived from an extensive circulation of this new edition.

The October number of the *Anthropological Review* is rich in matter interesting to phrenologists. It opens with the first article of a series "On the Localisation of the Functions of the Brain, with special refer-

ance to the faculty of Language," by Dr Hunt. The instalment given is chiefly historical, and is compiled and written with great research and care. "Wyman on the Measurement of Crania;" "Ecker on the Form of the Female Skull;" "Lesley's Origin and Destiny of Man;" "Sproat's Studies of Savage Life;" "Barnard Davis on Cranioscopy;" "Intelligence and Instinct;" "Schaaffhausen on the Form of the Skull;" "Wake on the Psychological Unity of Mankind," &c., constitute a most instructive number. A perusal may be obtained at the Progressive Library.

RECEIVED:—*The Banner of Light*, interesting and instructive as ever. *The Religio Philosophical Journal*, doubled in size. *The Present Age*, of Lyons, Michigan—a new and smart weekly in its eighteenth issue. *Le Salut*, New Orleans; half French, half in English. *The Spiritual Rostrum*, a monthly magazine, Chicago; will shortly receive a more extended notice. *Licht des Jenseits*, Vienna; some interesting translations stand over for insertion. *Revue Spiritualiste* and *Revue Spirite* of Paris maintain their position. *La Salute* of Bologna, a mesmeric periodical in Italian. *The Banner of Progress*, San Francisco, a very decided and free-spoken journal. *The Lyceum Banner*, a gem for the children. These may be seen at the Progressive Library.

WHISPERINGS FROM FAR AND NEAR.

THE WORSHIP OF MAMMON.

(To the Editor of *Human Nature*.)

Sir,—The remarks made in *Human Nature* on the principles of social science by R. B. H. are very much to the point; and, with the view of holding to the question, I have ventured to re-state some of them, and add a few remarks of my own.

Where the capacity is given, the right exists from God to form the conditions necessary for the promotion of our own and others' happiness; and to clear away every obstruction impeding the desired ends thus becomes the most sacred obligation of our lives. There appears to be no question about the physical conditions of existence—the laws of health and disease operate pretty much upon all alike; and it thus comes that in the natural sciences we find instruction in correct thinking, and are thus led to the truths unfolding both the intellect and the affections. And as the true end of man is the development and unfolding of all his faculties, one would naturally think that every other consideration should become incidental. It is, however, easily seen to be the contrary, for, instead of this, we have everything subservient to money-making, and all our training and acquirements have this object specially in view as the grand ultimatum.

Here we are with the resources of the planet at our command, and, as a people, equal almost to every emergency; and yet, as regards any right use of the resources we possess for our intrinsic happiness and

wellbeing, we are not one bit nearer the truth than were those who lived 2000 years ago—nor, indeed, unless we realise some better understanding on this the most vital point, shall we be any better of thousands of years hence. It surely cannot be that human beings are thus irremediably doomed to perpetuate through the low animal instinct of selfishness this embittering and contending war of interests. Will the time never come when all these frugal efforts and enterprises shall take place, and all the relationships of life transpire out of the purest regard for the good of one's fellows, and the happiness it thus brings to one's own bosom?

It has been said that all the systems of the world are wrong, and truly the anomalies, apparent and real, would almost justify the assertion; but, on cool reflection, it must be admitted after all that nature is the wisest and knows best how to make the different stages of her progress subservient to each other. It may be our selfishness has been allowed with the view of developing the material resources, and bringing out the better part of our existence—and would that we could now predicate the reign of something more in harmony with that which is holiest and best within us.

Our friend advises that we withdraw from the present false state of things and betake ourselves to the high and healthy lands of Jamaica. Well, with all due deference, I am not prepared to admit the dead lock this step would imply, and have yet to learn that any idea worth entertaining cannot make for itself room and allies at home. I believe all that is possible to do anywhere may be done here, and think no more favourable field would be found for the enterprise in question; for, until a man puts far from him all considerations of self and rides on his feelings towards others, there can be no happiness or satisfaction for him either in this life or any other. And it is only in doing this that we find out how wholly independent of circumstances we are, and become conscious of this overruling bugbear; for surely a worse state of slavery and bondage the world never knew than is ours at the present time. "Money" lords it over us as if he were the end and object of all our being; and alas for the abject meanness of all life and conduct so long as this god sits crowned at every feast. Can we eat gold, or can we be clothed with silver or brass? What, in sober truth, do we require with money at all? Who does not see the falsity of this big pretentiousness as it lords itself over us in Church and State, and throughout every grade of society? Who does not see that all the miseries we have to bemoan amongst our fellows stand out as the measure of our iniquities done to them at some near or remote period through the bedevilment engendered by this selfish passion of grasping money; for the secret of it all means stealing an advantage over one's fellow, and is nothing short of the work of the evil one both in its beginnings and endings.

But our friend R. B. H. strikes the death-knell of this impudent usurper by showing how, in depending upon one's own powers and faculties—as did the Fathers of the great American nation—a community may arise in keeping with the highest wisdom and intelligence. If, then, muscle and brains constitute true wealth, what should prevent

us coming together and at once forming the state of society we need to cast out this spirit of iniquity and root of all evil, money? I cannot believe that it is necessary that there should be poverty-stricken, ill-treated, degraded, and ignorant people were a right use made of the resources we at present possess.

I suppose it is the £12,000,000 sterling taken by the 100,000 individuals engaged in the civil service of Government, &c., that makes our friend hopeless of this country; but let him not despair. We will touch this part of the question in due course.—In the interim, I am,

RICHD. DAVENPORT.

Manchester, Aug. 30, 1868.

REPORTS OF PROGRESS.

Mr L. N. Fowler has just closed a course of about forty lectures in Manchester with great success. He concludes his visit to that city by teaching a phrenological class.

Our readers will be glad to learn that Mr Burlinghame, the Chinese ambassador, now in this country, is an ardent and consistent friend of universal progress.

BIRMINGHAM.—Miss Beauclerc recently gave a very satisfactory exhibition of the light gymnastics, aided by her class, in the Ann Street Rooms. Mr J. Lones has given several very successful entertainments in electro-biology in the Temperance Hall, Temple Street.

A new hydropathic periodical, under the title of "The Hydropathic Record and Journal of the Water-Cure," has been commenced at Great Malvern. All contributions likely to advance the good cause will be gladly received by the editor, who is well acquainted with all the details of that therapeutic system. We hope it will have a successful career.

THE NEW TURKISH BATH, recently opened at Brighton, appears to be a grand affair. The entire length of the building is 125 feet; the cooling-room is 50 feet long; and the hot-room 45 feet in length. There is a plunge bath connected with it; and all the accessories are on the most approved principles.

THE ANTI-COMPULSORY VACCINATION MOVEMENT is raging in some districts. Mr Gibbs has been to Brighton, and delivered a lecture, which has been followed by an extensive correspondence in some of the local papers. The *Brighton Times* has four columns on the subject, and the tide runs very high. Funds are much wanted to carry on the movement.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—After a few months of quiet and rest, the spiritualists here have again begun their labours for the winter. We have had a visit from Mr James Burns, who kindly intimated his willingness to give us a lecture. We found a very active

Temperance Society, who were anxious to hear him on the abstinence question, willing also to learn something about spiritualism; and we entered into arrangements with them on the matter, and thus procured a good audience for Mr Burns on Wednesday evening, 7th October. The subject of lecture was—"Modern Spiritualism Reviewed, with special reference to Temperance and Health;" and great ability and ingenuity was manifested by the lecturer in its treatment. By a species of tactics and clever manoeuvring, he managed so to conjoin the two subjects of spiritualism and temperance as fairly to satisfy each of the parties whose cause he was pleading. The lecture was earnestly listened to throughout; and, so far as spiritualism is concerned, we may say that Mr Burns brought within the range of a disinterested audience its facts and principles in a perfectly satisfactory manner. We may mention that, while in Glasgow, he also addressed a crowded and influential audience, under the auspices of the Abstainers' Union, on the subject of "Temperance Reform," which was characterised by the public press as a most able and creditable effort. On Wednesday evening, October 14, the Association held their annual soiree in Whyte's Hotel. The evening was spent in a very happy and agreeable manner. After tea, the report of the previous session was read, which showed that progress had been made in bringing the truths and principles of our great spiritual philosophy to the ears of many of the citizens. Many lectures had been given, and much seed had been sown which was yet expected to shoot forth in abundance. Several members had been added to the roll during the session. The library was stated also to be in good condition—several new volumes having been added; and an ever-increasing number of readers had been benefitted. The corresponding secretary, in a short address, urged the necessity of an intelligent acquaintance with the facts and teachings of spiritualism, in order to controvert erroneous statements from opponents and defend the truth of the science and philosophy of spirit communion. Mr Walker then followed, and read a most interesting paper on "The Influence of Electricity and Magnetism," showing the relation which these forces had on universal nature, and their operation on the human mind and body. Mr Nicholson gave an able rendering of the Scotch poem, "The Brownie, or Aiken Drum;" and Mr Cross recited "Whisperings from the Summer Land." Mr Black, vice-president, read a paper on "Mediumship and its relation to the Regeneration and Development of the Human Spirit." The chairman then called upon Mr Wade, of Bradford, who gave an interesting account of circles and manifestations held in Yorkshire, as also a report of some wonderful cures by the laying on of hands. The meeting, which was protracted to a late hour, was then brought to a close,—all seeming well satisfied with the entertainment, and the friendly intercourse that had subsisted during the evening. We have agreed to hold meetings of a similar kind once every quarter, as they are conducive of much good—so at least we Scotch people find them to be; and we think our English friends would not do amiss in imitating us in this respect.—JAMES BROWN.